

# Zion's Herald

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## Zion's Herald.

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## The Outlook.

The famous Alpine tunnel in Colorado, the highest in the world (11,660 feet), built nine years ago for the South Park road, but which has been disused for five years, was reopened the last week in June, after much arduous work and the cost of several lives. The tunnel is 1,778 feet long. It connects Denver with important coal mines and valuable mineral lands. The views along this route are sublime and beautiful.

"The soul life of animals" is to be scientifically investigated by the Bureau of Animal Psychology or Biophilism, recently started in New York by Rev. C. J. Adams, of Rondout, assisted by Eugene Field, Henry Abbey, John Burroughs, and other notable persons. By observation, research and correspondence, evidence will be collected to show, if possible, that the lower animals possess the same faculties as man, are as immortal as he, and entitled, therefore, to corresponding treatment.

Not from brain and nerve disintegration does death result in cases of execution-by-electricity, but by contraction of the arteries impeding the blood current and causing heart failure — according to the opinion of Dr. A. M. Bleile. He claims that the human body can be prepared by certain drugs for the endurance of shocks that under ordinary conditions would prove fatal; but he declares that no rational means of resuscitation have as yet been suggested for persons who have been subjected to a current as powerful as that used in executions, and continued as long.

Indiana has a strict temperance law, which went into effect on the first of this month. Among its provisions are the following: Saloons must be located on the ground floor; must have no screens or other obstructions to public view; must have no connection with restaurants or other business; and must not solicit customers by the use of musical instruments. A majority of the residents of a ward may prevent the issuance of a license to a saloon. This "scotches the snake;" a simpler way would be to kill it.

The Weather Bureau has a new chief, Prof. Mark W. Harrington having been removed from that position by order of the President. Willis L. Moore, who is now "Old Prob," is regarded as one of the most accurate local forecasters in the service, and has been recently stationed at Chicago. He also holds the appointment of professor of meteorology as the result of a competitive examination held in Washington. The new chief is in his 40th year, and has had nineteen years' experience in the Weather Bureau, beginning at the lowest round. A decided improvement is expected in this branch of the public service.

The scale has turned in France, and the number of births exceeds the number of deaths. This excess in 1881 was over 108,000; but in 1890, after steadily decreasing, it vanished entirely, and the deaths outnumbered the births by over 38,000; in 1892, the balance was over 20,000 on the wrong side — accounted for by the decline in the number of marriages, the increase of divorces, and the general use of absinthe, which is credited with diminishing the birth rate. In 1893, the change for the better began, and the excess of births was 7,143. The gov-

ernment is giving attention to this problem — also to that of the resident foreign population, which numbers 1,300,000 (of which only about 175,000 are naturalized) and which is engaged in all sorts of business, the competition of which with native workmen is keenly felt.

The Stanford diamonds have a reputation that is world wide. Few royal families are credited with a choicer collection. A single necklace is valued at \$100,000, and the pendants at \$30,000 more. Many of the gems are historic; four sets of them, which cost \$800,000, formerly belonged to Queen Isabella of Spain. This valuable collection, which is estimated to be worth from one to two millions, Mrs. Stanford proposes to place on the European market, if newspaper reports are to be believed, for the noble purpose of raising funds for carrying on the University founded by her husband in California, and which bears her deceased son's name.

The great wheels of the Niagara Power Company at Niagara Falls were regularly set in motion for the first time on the 1st inst., and the machinery of the Pittsburg Reduction Company, engaged in the manufacture of aluminum a mile away, was started by the electricity generated by them and transmitted through a subway. Four thousand horse-power of this powerful agent was delivered. Everything worked successfully. As Mr. Tesla is convinced that power equal to 100,000 horses can be developed at Niagara and transmitted west as far as Chicago and east as far as New York city, the Company will doubtless soon have large contracts on its hands.

After twenty-five years of patient investigation and experiment, Professor Fraser of Edinburgh claims to have discovered a reliable antidote to all snake poisons, including that of the cobra di capello. Having collected these various poisons from all parts of the world, he tried their effect on animals in small doses repeated at intervals. Then with the blood serum of animals thus treated he experimented with fresh animals. Injecting first the poison, which rapidly took effect, he next administered the serum, and the symptoms entirely disappeared. Aided by the British government, he is now engaged in "immunizing" a horse. If successful, he will extract the serum and send it in vials to India, where about 30,000 persons die annually of snake bites. "Antivenine," as the Professor calls it, promises to be as beneficent a remedial agent as antitoxin.

Legalized gambling in Montana came to an end at midnight of June 30. Though many men now prominent in the State ran faro games in the early territorial days, and the vice has been looked upon all along as legitimate, public sentiment has so changed for the better that most of the keepers of the gambling houses have given up the business. In Saratoga, also, the long fight against this evil, which involved the change of the village charter last spring, has ended successfully. President Sturges, who represents the reform element, threatened to prefer charges against the police commissioners unless they enforced the anti-gambling statutes. As a result of this vigorous policy, public gambling ceased in that village on the 5th inst. The old Morrissey club-house — one of the most splendid and infamously resort in the country — closed its doors, and smaller places followed suit.

Through Col. Bennett Burleigh, the war correspondent of the *London Telegraph* in Madagascar, the Queen of that island issues a pathetic appeal to all Christian nations for their prayers on her country's behalf. She recounts the successive encroachments of the French, their treachery in circulating false reports, their robbery of the customs and of gold mines, with other wrongs and in treaty violation by beginning war

without declaring it. Though desiring peace above all things, she was compelled to fight. "Ours," she says, "is the holiest of human struggles — the right to live our lives in the fear of God and in defense of our homes and native land." When it is remembered what a transformation the missionaries — the English especially — have wrought in that island in the past fifty years, the determination of France to conquer and possess it seems to be one of the blackest illustrations of European rapacity that the century affords.

So universal is the increase of wages (in almost every case voluntary) in large establishments all over the country, that the *New York Times*, which undertakes to publish such increases in regular instalments, with names and places, can scarcely keep up with the information gleaned or furnished. Its last summary gave a total of 430 concerns and 315,000 employees in various industrial occupations which are profiting by renewed prosperity.

Fourteen years ago Capt. H. W. Newgate, who had won fame as an Arctic explorer, and subsequently had been disbursing officer of the U. S. signal service, was discovered to be short in his accounts to the amount of \$380,000, and was arrested. Obtaining permission to visit his home for the purpose of procuring some papers, he eluded the deputy marshal who had him in charge and disappeared. Eager search was made for him throughout this country and abroad, but in vain, until last September, when he was detected in New York city, where for a long period he had been doing business as a dealer in second-hand books under the name of Harvey Williams. For some mysterious reason it has been difficult to substantiate the charges against him, but last week sentence was passed upon him for eight years — four for forgery, and four for embezzlement.

More than thirty years ago Rev. William Duncan began missionary work among the degraded Metlakatla Indians on the Alaskan border of British Columbia. He succeeded in converting them from cannibalism to Christianity. Driven from British Columbia because of religious differences with the Episcopal bishop, he led his wards to Alaska, and about eight years ago secured the grant from our government of Annette Island as a permanent home. Here he labored assiduously in mission and school work, and received high commendation from the Secretary of the Interior in his last report. One fact was noted — that out of 222 inhabitants between the ages of ten and twenty-three, 184 could read and write English. But this peaceful colony has now been invaded by prospectors who, finding gold quartz on the island, have staked out claims and applied for mineral patents — which by law they can do. Unless the government shall intervene, these worthy Indians will be crowded out and forced to find a home elsewhere.

The political status in England just now excites a great deal of interest. Parliament (the thirteenth of Queen Victoria's reign) has been dissolved, and writs of election are out for a new House which will convene Aug. 12. Floods of manifestoes have been issued by various reform organizations, but there is a singular absence of any leading political issue on which appeal can be made. Home Rule has dropped out of sight. Even Mr. Gladstone in his farewell letter to his Midlothian constituency made no allusion to it. Lord Rosebery, in his speech to the Eighty Club, tried to push the abolition of the House of Lords as a paramount issue, on which Home Rule, Welsh disestablishment, temperance and electoral reforms all depended, but he apparently failed to convince his own party. The Armenian question even has fallen into the background, the new government not caring to shoulder an issue which Mr. Gladstone so earnestly championed. Meantime Lord Salisbury has filled his ministry with nineteen members

— not his cabinet, which consists only of those ministers whom he habitually chooses to summon for purposes of consultation. The high consideration which he has shown for Mr. Joseph Chamberlain and other disident Liberals in filling it, at the expense of clamorous members of his own party, shows that he realizes the importance of the Unionists to give him the necessary working majority in the coming Parliament.

The outrageous behavior of some of our alien population in East Boston on the Fourth of July towards a procession which carried among its emblems a float containing a "little red school-house," culminating in a riot in which several fights occurred, a carriage was attacked, a spectator killed, and several persons seriously hurt, has been thoroughly ventilated in the press and been commented upon in the pulpit. A similar procession with a similar float passed unmolested through the streets of Springfield on the same day. The outbreak in our island ward has been attributed to the opposition manifested by the municipal committee to the admission of the school-house float to a place in the procession, and to the inflammatory speeches of two of the aldermen when the float was, finally, permitted to be carried in the afternoon parade. The incident has made a deep impression upon our people. It has done much to confirm the members of the American Protective Association and similar organizations in the soundness of their principles, and not a little towards enlisting recruits to those orders.

The Navy Department has prepared plans for the three new torpedo boats authorized by Congress last March. The material is to be of domestic manufacture — steel, or other metal, or alloy. They are to be 170 feet long, 20 feet wide, and are to have a mean draught of 5½ feet. The displacement of each will be 180 tons; the indicated horse power 3,900. The propulsion will be by twin screws. Accommodations will be provided on each for four commissioned officers, four machinists, and sixteen seamen. The armament will consist of three torpedo tubes and mounts, 4 1-pounder rapid-fire guns, 4 automobile torpedoes (18-inch Whitehead). The speed required will be 29 knots, with a penalty of \$10,000 if either one falls below this standard a single knot; no premium is offered for higher speed. One of these boats is to be built on the Pacific coast, one on the Mississippi, and one on the Gulf coast, if suitable bids are received from these points. These new constructions, in sea-going qualities and every other respect, will be greatly superior to the "Cushing" and the "Ericsson."

The first of the three 96-ton electric locomotives, built for use in the Baltimore & Ohio tunnel under Baltimore city, has been completed, tested and put to work. It is one of the most powerful machines in the world. It stands 14½ feet high, and its four electric motors yield 1,440 horsepower. The trolley principle is used — only instead of the roller and pole a sliding shoe connected with a diamond-shaped frame conducts the power to the motors. This new engine is equal to the task of drawing a train of from 200 to 250 empty cars. Coupled last week with two heavy freight locomotives which were pushed to their highest speed, at a given signal the motor began to pull against them, gradually brought them to a stop, and dragged them backward. It will pull a passenger train and locomotive (with steam temporarily shut off) through the tunnel at the rate of 40 miles an hour, and similarly handle a freight train and locomotive at a 15-mile rate. The machinery is so simple that a boy can learn to manipulate it in a few moments. There are two bars, one to set the voltage, the other to turn on the power; there is nothing else, except the levers that blow the whistle, tap the sand box, ring the bell, or apply the brakes. The motive gear answers almost to the touch of a finger. It starts without jolt or jar. The locomotive can be coupled with a train so gently that the hand may be inserted between the buffers and held without crushing, the pressure being under perfect regulation. When to these features are added the absence of coal, steam, heat, smoke, and soot, one may realize how immense is the improvement of this new motor over the complicated locomotive with its hissing steam and flying cinders.

## Our Contributors.

## COME, HOLY SPIRIT!

Mrs. H. E. Banning.

Come, O most holy, Thou thrice holy Spirit!  
Pity my helplessness, banish my fear;  
Bless me, direct me, anoint and protect me;  
Lighten my darkness, inspire me and cheer!

Come, O most holy, Thou thrice holy Spirit!  
I have insulted Thee day after day;  
I am not worthy to sue for Thy favor;  
Sinful and ignorant, teach me Thy way!

Come, O most holy, Thou thrice holy Spirit!  
Fit me for usefulness as Thou seest best;  
Conquer my weakness, arm me with power;  
Dwell in me always, and grant me Thy rest!

Come, O most holy, Thou thrice holy Spirit!  
Guide me in righteousness, seal me as Thine;  
Bring to remembrance the sayings of Jesus;  
Stamp on my being the impress divine.

Come, O most holy, Thou thrice holy Spirit!  
Thou, the great Comforter, listen to me!  
Hear my petition through Jesus the Saviour,  
Who with the Father o'er reigneth with Thee!

## THE INSPIRATION OF NATURE.

James Buckham.

THOSE who have read much of Charles Kingsley, especially his essays and letters, have remarked, no doubt, how emphatically he attributes his inspiration for the highest and best work to his close touch and sympathy with nature. Kingsley possessed in a remarkable degree that *euphoria*, that sense of physical well-being, that feeling of kinship with the whole physical universe, which is the source of the finest exhilaration possible to mind or body. "How merciful God has been," he exclaims, in one of his letters, "in turning all the strength and hardihood I gained in snipe-shooting and hunting and rowing and jack-fishing in those magnificent fens to His work! While I was following my own fancies He was preparing me for His work." And all through his life this great and wholesome and thoroughly lovable man retained his sympathy and closeness of touch with nature. There were times when he was fairly lifted off his feet and exalted in sheer ecstasy of conscious association with the great processes of nature. The wind that blew on his forehead seemed but a sweet purging and healing and vivifying force, of which he was part. The sun seemed literally to shine through him, in its mission to the grass and the flowers. The sound of waves and running water was a praise-song, whose chorus was upon his lips. More than any other English writer, perhaps, he exemplified the inspiration which a sensitive and rightly constituted and balanced mind may gain from life-long communion with God in nature.

Emerson, too, felt and proclaimed this truth. If ever a man saw clearly the elements which go to make a poet, it was he, who was a poet in his philosophy, no less than a philosopher in his poetry. "The poet's habit of living," he says, "should be set on a key so low that the common influences should delight him. His cheerfulness should be the gift of the sunlight; the air should suffice for his inspiration, and he should be tipsy with water."

This bird-like quality of becoming so enraptured with sun and air and water, and all the aspects and elements of nature, that song shall spring spontaneously out of them, like a simple vocal equation, is always a mark of the truest and finest poets. Shelley had it notably; so did Wordsworth and Keats and Tennyson and our own Lowell.

With the poet, however—or, indeed, with any writer—the inspiration of nature is not necessarily or solely an inspiration to utter the voice of nature, or dwell upon nature-themes alone. It is an inspiration for the utterance of all truth. There is something in it which uplifts the soul, fills it with creative energy, increases its power of discernment, invigorates its faculties, and irradiates the whole world of men and things with a certain luminous spirituality, the sure evidence of God's presence in nature.

Who, in this season of birds and flowers, still waters and green pastures, sunny skies and waving woods, does not feel something of this subtle, sweet inspiration of nature? All sensitive souls are poets, whether they have the grace of utterance or of silence. The creative faculty in men is not the only evidence of the creative spirit. Go into the fields and the woods, and listen to the whispers of God's voice, which shall surely come to you, if you love Him and the pure

and beautiful image of Him which nature presents to soul and sense. These whispers of the Divine love may be so subtle that you can never reproduce them in formal speech; but they shall convey to you, nevertheless, a meaning so delicate, so significant, that your whole being shall thrill with a kind of prophetic ecstasy. You know, you feel, though you cannot utter. And the very consciousness of being unable to utter what you feel, is somehow an added rapture, because of the unspeakable beauty and meaning of that which is revealed to you.

I have stood and watched a brown thrasher, perched in the topmost crotch of a little swaying tree, with his face skyward, and his whole soul and body lost and oblivious in the song he was pouring up to God, and felt what I could never utter, though I were David and Shakespeare in one. Yet the inspiration of that song has entered into my life, and I am a better man for it, though the bird sang in an unknown tongue, and my heart found no language to interpret the message it brought to me.

Such may be the daily inspiration of nature to her daily lover. The voices of birds; the aspect and fragrance of flowers; the touch of soft airs; the murmur of clear water; the mist over the hills, and the sky over the mist—all these things are symbols to him who has eyes to see and ears to hear and a heart to understand. They are the voice of God, that whispers and does not proclaim. They are flashes of His garment, as He walks beyond the stars. They are tokens of a love that draws us and holds us, slight it, resist it as we may. And that love shall enfold us at last—so dear nature whispers me—as a night with stars enfolds the murmuring peace of a summer landscape.

Boston, Mass.

## ECHOES FROM THE ATLANTIC OCEAN.

Rev. Howard A. Clifford. A. M.

"Roll on, thou deep and dark blue Ocean—roll! Ten thousand fleets sweep over thee in vain; Man marks the earth with ruin—his control Stops with the shore; upon the watery plain The wrecks are all thy deed, nor doth remain A shadow of man's ravage, save his own, When for a moment, like a drop of rain, He sinks into the depths with bubbling groan, Without a grave, unknelt, uncoffined, and unknown."

So sang Byron long ago, and today it is the joy of travelers to watch the blue waters from the decks of steamers more magnificent than the poet ever saw, and to quote his words:—

"Time writes no wrinkle on thy azure brow; Such as creation's dawn beheld, thou rollest now."

The period has not yet arrived when there shall be "no more sea," and a too busy and anxious world must always be grateful for a glorious breathing place at sea. Here we throw dull care away, and leave behind the dust of streets and rumble of cars. It is my privilege to know many sea captains, and to find them often men of great soul. One who has gone far and wide on the great waters especially enjoyed that editorial in the HERALD on "The Voyage of Life." Every man on the ocean ought to have some enlarged conception of the infinite God.

For a week we have been on our way from New York to Southampton in the new, palatial steamer "St. Louis." No heavy storm rocked us, but for a few days I could recall with interest the cheerful cry of a little boy on the express train to New York: "Dinner is now ready in the dining car!" We have the honor to see how the "St. Louis" can behave on her maiden trip. The steering gear did not work perfectly, and no effort was made for a fast record. The best day's run was 443 miles. A city at sea always has some people anxious to reach land, but the days pass rapidly in interesting conversation and the frequent discovery of some common interests with total strangers. They have seen the same places and know the same people that you do.

This voyage I did not see a single whale, but we had a special treat on Saturday when we passed two enormous icebergs. One floated proudly with a tower like a magnificent cathedral; the other was similar to a series of great city edifices. The two were perhaps fifty miles apart. The second seemed to revolve and presented various outlines, the effect of which was heightened by the play of sunshine. Night and stars, day and sky, clouds and vast waters, all have their attractions and teachings, but more than all are the people with their sorrows, hopes and joys.

In 1890 I traveled in the first cabins of

the "Friesland" and "City of Berlin." It was quite unanimous in the second cabin of the "St. Louis" that we were favored with a rare combination of people one is glad to meet. To break the monotony we had an excellent library and a piano. Let me introduce some of those who met as strangers and parted as friends:—

Bishop J. C. Granbery, of the Methodist Episcopal Church, South, accompanied by his excellent wife, is going to Brazil to hold a Conference and visit mission stations. The Bishop is a fatherly sort of man and spoke kindly of the work of our church. At the time of his election to his present office he was professor of moral philosophy and homiletics in Vanderbilt University at Nashville. He has a pleasant acquaintance with Bishops Bowman, Foster and Hurst. His desire to know our New England life and homes better is not yet gratified, but I gave him a cordial invitation to come and see us. For many years he has read the *Christian Advocate*, and he told me how eagerly when a lad he read the great debates of 1844. With the Bishop travels Rev. Dr. H. C. Morrison, senior missionary secretary of his church, a genial brother, full of faith and fire. He had singular success as pastor in Louisville and Atlanta. Now he goes through the forty-seven Conferences of his denomination to sound a trumpet blast for the extension of Christ's kingdom. In answer to my inquiry he stated that they have mission work in Mexico, Brazil, China and Japan. There is no retreat sounded on account of business depression. I am glad to record that Dr. Morrison is squarely opposed to the use of tobacco. We can welcome him to Boston bringing a clean breath and a true heart if he ever comes.

Rev. D. O. Ernsberger returns to India, where he has toiled as a missionary for thirteen years. His wife is a daughter of Rev. George Hughes, editor of the *Guide to Holiness*. She went to Madras in 1887 and started an orphanage under the direction of the W. F. M. Society. This Society has the double privilege of helping the heathen and furnishing wives for missionaries, as seen in the case of Mr. and Mrs. Ernsberger. With them are now returning three little missionaries of their own family who attract considerable attention on deck. Their mission station is in the Nizam's Dominions at Gulbarga, 350 miles from Bombay. The Gospel is preached in the Kanarese language, and the people give an earnest hearing. For ten years there was little visible progress, but last year some twenty-five converts gave evidence that the time of reaping is at hand. Mr. Ernsberger said: "We have had a long, hard pull, but the outlook is brighter."

Prof. W. C. Kitchin, of the University of Vermont, is en route to Paris for special study. He was in Japan for five years, and one evening gave us an address on "Japan, Our Pupil."

Sunday was a day of special interest. In the morning, while the steamer was gently rocked by waves, we heard voices in the steerage singing familiar hymns. A large audience assembled in the second cabin to listen to a sermon by Rev. J. F. Bartlett, a Baptist clergyman of Austin, Illinois. In the evening there was sung an appropriate solo, "Cast thy bread upon the waters," and addresses were given by Bishop Granbery, Dr. Morrison, and a preacher from Maine. The Bishop told an incident of a colored woman whose faith in God was an inspiration to others.

The usual sharp contrasts of life were found on the "St. Louis." In the first cabin was Sir Julian Pauncefote, British Ambassador, and others of wealth and distinction. We heard of a penniless consumptive in the steerage on his way home to England to die, and an appeal was made in his behalf. I went with Dr. Morrison to see him. He evidently had not long to live. From a farm in Texas he had gone to a hospital in St. Louis, and now his only hope was to reach his mother and motherless children in England. A beautiful and tender prayer was offered by Dr. Morrison, who commanded him to a loving God. The story of the poor man awakened sympathy and generous contributions. We found many great-hearted people in the steerage who sang with a vim, and welcomed addresses from visiting clergymen. We had two excellent concerts in the second cabin, which closed with "The Star Spangled Banner," and

"God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen!  
Send her victorious,  
Happy and glorious,  
Long to reign over us,  
God save the Queen!"

## FOUR SIDES TO EVERY QUESTION.

Rev. John Wright Buckham.

TWO young men going out of church one Easter Sunday were overheard speaking to one another as follows: "He did that up in pretty good shape," said the first, referring to the sermon, which had been an argument for the continuance of personality. "Yes," said the other, "but there are four sides, you know, to every question."

There is something representative and suggestive in this reply. "Four sides to every question" — that expresses admirably, with characteristic modern terseness, the attitude of a great number of intelligent persons of our day not only toward the truth of immortality, but toward religious truth as a whole. Not satisfied with two sides to these questions, modern thought finds four sides to them.

This attitude is not one that deserves wholesale condemnation. Far from it. It is candid, sincere, thoughtful, and by no means irreverent. It is not to be wondered at, with all the upheaval of old ideas and beliefs which the last half-century has witnessed, that everything should seem an open question — a question with four sides to it, if not more. The world has had a stern lesson of the folly of bigotry and dogmatism. The church has felt it most and is smarting under it yet. It is to be hoped that it will not be forgotten, and that imperial assurance and dogmatic assumption will not again assume the place of humility and teachableness in respect to things which God has veiled in mystery, or has given to other sciences than theology to determine.

Nevertheless there is something defective, something wrong, about this four-sided attitude. It regards the judicial aspect of truth only. If you look at a truth from the view-point of reason only, there are four sides to it. But with respect to these truths of religion—God, the soul, immortality—another mode of apprehension, another means of certifying, comes in, and that is *faith*. It is impossible to get together evidence sufficient to decide any of these great transcendent questions of religion. Take, for instance, the Divine benevolence. A great many facts may be adduced to prove it, and a great many facts which seem to disprove it. The whole range of facts it is manifestly beyond our power to collect. They are beyond our reach. So that it is absolutely necessary either in accepting or rejecting this truth to introduce the aid of faith. Certain indications must be trusted and others distrusted, whichever position is taken. Faith is as necessary, in one sense, to disbelief as it is to belief. That is, a leap to a conclusion must be made, in the belief that if all the acts were known they would be found to justify it. If a man disbelieves any truth with regard to which it is impossible to bring in complete testimony, he must put his faith in the negative testimony, such of it as there is. Completeness of evidence is, in the nature of the case, impossible.

If this is so, why not, then, leave these questions open, undecided, four-sided, and go our way without attempting to settle them?

Well, because they are such vital questions, because our lives are so deeply affected by them, because if they are true we can live so differently in the light of them. Life is crippled by unbelief, as well as by disbelief. We are pressed by the very demands of daily living to take an attitude toward these truths. It is necessary to have a "living hypothesis," just as the scientist has his "working hypothesis." This being the case, the appeal may safely be made to any rational man whether it is not the wiser and saner course to choose that interpretation of life which is best, highest, most complete; provided it has at least as good a basis to rest upon as its opposite. There is no offence to intellectual honesty in this, none whatever. Unless the head can show sufficient reason to the contrary, it is safe to trust the heart. The right of way belongs to faith, unless and until doubt can show a better reason. Faith is not an illegitimate faculty, a usurper in the realm of truth. Because faith flies high and sometimes looks but a speck in the upper air, is no reason to doubt that she has a body as well as wings. Each faculty of our mind must be given its own proper function and its own rightful honor. There is no schism among them unless we create it.

Let faith have a chance at these four-sided questions, and they are solved. In no other way can they be solved. And solved they must be, at least tentatively, if we are to live the fullest life, for truth is the very nutriment of life.

Salem, Mass.

## THE VOICES OF THE CENTURY.

John G. Woolley.

(A speech delivered in New York city before the National Conference of Reforms, July 4, 1895.)

I HAVE been listening to the voices of the century, from the daybreak, when all the morning birds of liberty were singing, to the eventide when the vampire bat of the world's worst slavery scents the night in its bidding and flaps its skinny wings into the open, glancing like a foul suspicion hither and thither across the weary quiet of the gloaming from darkness to darkness.

Scents the night, I say, for civilization has diurnal and orbital motions like the earth itself, and days and nights, tides, zones and seasons. That phase of society in which demoniac competition dwells in catacombs and tears itself, incapable of being bound by either human love or human law; where men fly at each other's throats like mad dogs, learn to feed on poisons, marry for lust or pride or spite or gold or power, steal for the mere excitement of it, incorporate to murder opportunity and hope in simple, honest, independent industry, rape the body politic to begot Monopoly and her idiot brother Anarchy; where laws are private schemes, offices well-nigh impossible except for trimmers and demagogues, and public franchises are racks to stretch the people on till they forewear their natural liberties; where the world has for its motto, "business is business," and turns upon the caprice of the all-powerful rich and the madness of the all-impotent poor for its oblique and oscillating axis; where the incorrigible expansion of the human soul contends with the persistent gravitation back to brute types, and the fires of their friction coke the fagots of today's martyrdoms into carbons for the illuminations of tomorrow's victories — that, I say, belongs to humanity's daily revolution and the domain of politics.

To him whose poor cosmogony affords no God all progress is but a curious paralysis, and every sound — from childbed cry to deathbed halilujah — part of one universal discord, shot with chance harmonies. But it is a dull eye and ear that cannot catch in the storm and stress of these tremendous days enough of luminescent melody to prove that all these whimsical and terrific changes are of the overture to orderly and matchless symphonies in preparation. It is a medley, to be sure, but babel is impossible. Creation begins to understand itself. The tree of knowledge bears. Men begin to be as gods.

For the inexorable love of the Father abideth, and as you mighty river bears on its quiet bosom bubbles breathed up from scaly reptiles burrowing in its underlying ooze, so Jehovah swings the world along its brightening orbit with all the swirl and suck of its financial maelstroms, whirling off from red-tongued hells of social empy hot but ineffectual nebulae that keep the mystery of double motion until they cool and symmetrize into the satellites we call reforms, and fly back self-won and finished into the wrong-wrong but winning staple, stable social order of the world.

This is humanity's star-sweep and the domain of religion. Politics is diurnal, Religion is eternal. Politics has "ups and downs," Religion has no downs. Politics is discouraging, Religion is everlasting sunrise, seeing which the regenerate soul cries, "God's in his heaven, all's right with the world." But all is not right with the world, nor will be, until politics and religion shall be the same thing. Politics may not so much as touch religion with its finger, but religion must assimilate politics into itself, and to do that is the business of the church in the world.

This is the prophet century and this the climactic year of prophecy. At least a score of world-compelling voices cry aloud and refuse to yield the forum — Money, Labor, Taxation, Suffrage, Transportation, Civil Service, Tariff, the Initiative and Referendum, the Liquor Traffic, Socialism, and the rest. And civil government is literally aground by the weight of its titanic purposes, and helpless by the paradox of patriotic mutiny.

I propose a union of reformers for sixty minutes, to listen for

The Raps of God's Gavel on His Throne, and to see which of our causes He gives the right of way. The people will save this nation if they can be got to listen. The voice of the people is the voice of God when they think.

I hold the glorious heresy that man is noble. I am not philosophizing or theologizing. I have no theory as to when or how sin came, or whence. The story of Genesis will do as well as any. "Such knowledge is too high for me."

But symptoms that antedate history seem to me to concede to humankind unerring recognition of a true voice and an honest struggle to follow it. God's breath never ceases to press toward His bosom — that is the secret of evolution.

But man's body is of the cold blood of every wriggling, mud-born thing, and a dead lift for the soul.

Abraham kept on sinning, but struck out for God, who knighted him "my friend." Jacob fought like a tiger the internal fires of hereditary dishonesty, and limped on upon his broken thigh in the direction of the Angel. David boxed the compass of vice and was a man after God's own heart because he kept tumbling toward the centre. The harlot of Jericho, who hid the spies of Joshua beneath the flat stalks on her housetop, pointed right, and many a décolleté dame "letter perfect" in letter virtue will walk behind Saint Rahab in the judgment day.

Moses called the enslaved and sodden Jews

from the mud pits and flesh pots of Egypt, and they came and zigzagged forty years through wildernesses of ignorance, betrayed hourly by sin signals which it was their inborn nature to obey because of the pestilential blood poison that was almost their only heritage. They worshiped idols, lied, forswore themselves, stole, and so on through the calendar of evil, but they came on the best they knew to Canaan, and there kept on failing, but failing forward, and now, having been threshed like breadcorn beneath the feet of all nations, are winnowing back "to Zion with songs and everlasting joy upon their lips."

And God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, and commanded us to greater works than He did, by placing the governments of earth upon our shoulders and entrusting us to control the environment of penitent men and women and children, birthmarked in their souls by evil tendency; and speaks loud to us today to have a care lest He should say to us, contemplating His losses: "I gave you the government and offered you the power of the Holy Ghost, and you sold the government for revenue to bloody men, and went aworning in your politics, with liquor lords and greed Goliaths; 'the voice of your brother's blood cries from the ground!'"

What proves the preponderance of Good is that masses of people who have a chance to hear a true voice never fail to catch it and to declare for it. That is why our governmental charters, declarations and laws, our church resolutions and society mottoes, always so far exceed the virtue of our doing. It is easy to see the right, but hard to follow. This is the diurnal war of body and spirit — the saddest mystery of creation. The human mind mounts upon wings as an eagle, but the human body — evolving from savagery — must triangulate the wilderness and tack across the sea. Walking, at the best, is failing forward.

The Declaration of Independence reads like inspiration where it treats of human rights, but many of the signers of it and the great men who wrote it, owned other men at the time and called them their slaves and claimed the right to. No wonder that the old bell cracked rather than ring out that kind of liberty. Bell metal cannot lie. But the Continental Congress was epochal, and God smiled upon it; the people had set out into the wilderness of compromise and mercenary politics and greed and lies to find liberty, and they blundered on through eighty-six years of steady guilt, barely honest enough to keep theoretical liberty written in the fundamental law — in fact, denying it, until that incarnation of the world's gain, that cosmic, common man, the Western Hercules, the man of the people, Abraham Lincoln, impaled the national lie upon a steel pen, and the people pricked the straight truth into each other's hearts with bayonets and cooled the fever of sectionalism by the awful phlebotomy of civil war.

The usual ratio of law to enforcement is as a steel pen to assert the right to two million bayonets to stand by it, a drop of ink to blot out slavery to a sea of blood to fit the blot. A man or a state that after few or many years of trial of a righteous law — and much failure — says in any general, serious meaning, "Prohibition does not prohibit," has not a large brain or is a liar.

So the total abstinence movement swept the land like a tidal wave and the enthusiasm of it was only equalled by the disappointment of it, but in fifty years it has become the law of good society throughout the country.

So the Prohibition Party, whose first large advertisement to the world was the voice of the political crying, "It has set back the cause twenty years," has fought its way without a visible gain to speak of, and never a good word, thriven on contumely and led its handful to the very front of the whole world's politics. We have been criticised and have deserved it, but, looked at by the large, we have done exactly what the fathers did by the declaration of "seventy-six," what Congress did by the fifteenth amendment, what Crusaders have done ever since the Cross was lifted up — we have thrown the heart of Jesus far into the ranks of the enemy and then cut our way to it. And, by the grace of God, we are there this day. "And so through plots and counterplots, through gain and loss, through glory and disgrace along the plains where passionate discord rears eternal babel, still the holy stream of human happiness glides on."

And the lesson that I get out of it all is that while in my capacity of a citizen and my conception of duty as a Christian, of all the worthy suits that press upon the public mind I choose to champion Prohibition, yet I am not to show or even feel an atom of disrespect to any other of the great reforms.

Political progress is like an orange tree. It exhibits all stages of development at the same time — bud, flower, fruit, green and ripe; and woody growth and possibly decay. The glory of an orange, sweet, ripe and hanging like a globe of luscious gold ready for the lips, never yet shed contempt upon its acrid fellow on the same bough. Nor did a full-formed orange ever intimate that a half-blown flower beside it was a failure. The ripe fruit is gathered, the green waits not on the husbandman but on the sun. So it must be with our reforms. I think I hold them all at their full value, but I also recognize a providential order of their harvesting.

I think that if a man can compass a monopoly by giving better quality or terms or price or speed or taste, he has a right to it. But where

a man hires or puts in fear the common carriers, who operate the people's franchise, fouls another's stream, floods his mine, or dissipates his power and so kills off honest rivalry, he ought to be hanged or imprisoned like any other thief. I think a railroad company that conspires with rich shippers to "freeze out" the lesser ones, ought to forfeit its franchise and eschew its holdings to the State, without equity or redemption.

I think the government ought to control the price of fuel, freight and flour, and keep it as fair and relatively equitable as postage. I think the government ought to issue all the money and make it impossible for the money power to fleece the people. I think bank directors and officers ought to be held personally liable for every dollar of deposits. I think the government ought, when it desires, to borrow money to issue its bonds in forms suitable for sale to humble citizens and invariably give the people the first chance to subscribe for them. I think every city should own its waterworks, light works and street railways, and sell the use of them at cost. I think that women ought to vote upon the same terms as men. I think the government ought to carry on such a comprehensive system of internal improvements, irrigating its lands, improving its roads and rivers and the like as would enable it to abolish involuntary idleness.

I think, moreover, that every one of the parties has good in it, and do not feel myself commissioned to kill any of them if I could. The Republican Party is contemptible only when one considers it as an anti-saloon party. The Democratic Party is unworthy a good man's ballot only when he has in view the liquor traffic. But I submit that by the opinions of great men and women, the consensus of common opinion, the discoveries of science and the declaration of the church, the liquor traffic ought to die now. And I am going to offer you in hasty outline, tentatively, a scheme of voting union against this common enemy of everything.

I have no question that monopoly, suffrage, franchises, money, labor, etc., will become — are becoming — moral and religious issues. They have already, perhaps, to many, but as yet knowledge is insufficient for an appeal to the average conscience which is the ultimate arbiter of politics. Every great question but one before the country is, by reason of deficient debate or lack of agreement within the parties, hopelessly remitted to the domain of trickery and partyism where conscience never enters, and where statesmanship is contortion, although one of those questions is worthy; and, as yet, knowledge and conscience are together as to but one issue. The voice of the church has declared for but one thing in politics, and that is the suppression of the alcoholic beverage traffic. To be consistent as Christians or practical as politicians we ought to deal with that matter without delay.

The problem of Christian statesmanship today is to effect a union of independent voters at prohibition while allowing each voter to preserve a manly, honest and sensible attitude to other questions, and without asking other reforms to "side-track" for this of ours. Lack of time compels me to speak my thought very incompletely, but the whole logic of the situation impels me to the conclusion that

**Prohibitionists Must Unite About Prohibition**, while as to other things they agree to differ. At present we are practically at war about the only thing we agree upon, because we disagree as to the something else. That is babyish.

And again, every other question before the country must wait on legislation, while prohibition laws abound that wait only for enforcement. It is perhaps unfortunate, but now inevitable, that politics should be done by political parties, and I venture the opinion that it is a misfortune that party organizations should not be more permanent than ours are. The two great parties have magnificent organization and honorable names — and these ought to have a value, although I frankly confess that if I had the casting vote, I should permit them to be sacrificed upon their country's altar, so that we could start anew. Both arose from impulses of patriotism, not yet wholly lost, but far spent, and both have failed of their ideals by reason of three causes:

1. The seductions of partyism. Druidical idolatry and human sacrifice have survived to

this day as partyism, churhism, sectism. The fatal and almost invincible malady of leadership is machine worship. My own party, which next to that of the old abolitionists is the noblest specimen of party-hood the new world has ever seen, is not exempt from the disease, but in its splendid pioneering of this cause it has been so wronged, insulted, lied on, that although it has been almost divinely true, it has suffered in its disposition, and like some scorched and powder-burned veteran hates too well, and sometimes sees enemies where there are none. And while it has been simply magnificent in the bravery and justice of its criticism of the old parties, it has by pure stress of the struggle for existence drifted straight into partyism itself, and is water-logged there today, and many a local effort toward the right suffers defeat nowadays because our people sacrifice it to what is thought to be the interests of the national Prohibition Party. We ought to be able where conscience is involved to rise above partyism.

2. The second disease of parties — which is a secondary form of the first — is fatty degeneration by "spoils." Success kills them exactly as indulgence kills other decadents. It would save time, trouble and heartache if we could discover or invent a surgery and diet for that.

It is generally believed that it would kill the saloon to take the money out of it. I think it would kill partyism to take the spoils out of it. But how? The answer is to be found in the very preamble of our Constitution and in the apportionment of governmental power among three equal and independent branches — Legislative, Executive and Judicial. The Constitution begins: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty;" then follows the provision that the Legislature shall make the laws, the Executive enforce them, and the Judiciary settle disputes about them. The spoils system appertains mainly to the administrative function. It seems to me that not only the triumph of reforms, but also the stability of the government, depends upon a readjustment of political action so that Christian men may get together as to things agreed on and secure enforcement of laws already enacted without abandoning other honorable labors, or delaying the passage of other laws by disagreeing where they do not differ.

3. The third infirmity of parties is the policy of trying to maintain the parity of unequal things. Reforms that are ripe for victory are unworkable upon an equal footing, and when moral reforms go forward with those that are purely or primarily politic or economic, righteousness gets left behind. Look at the parties now. It is a very dreary prospect that opens to them for the coming year. A very large per cent. of each of them is ready for prohibition on grounds of principle — enough in the aggregate to win it and enforce it, too — but the righteousness of prohibition must wait on the policy of money, although no party has a policy upon money. This is political palsy.

Now, I am ready to open my plan to you. It is that we

**Combine Politically in the Name of Jesus Christ**, the Conqueror, and form an inter-partisan order of independent voters whose entire scope shall be the head of the ticket, in federal, state, judicial and municipal elections. That is to say, we will leave all other questions, for the present, to be dealt with by the general patriotism of the country as they shall be presented and fought to the front in legislation by the several parties, and we will remain in or leave our parties as we may be advised or feel constrained, but we will stand together like a wall for prohibition, and to that end will, *First*: Secure enforcement of prohibitory law so far as it exists. *Second*: Reform the Civil Service. *Third*: Inform the legislatures of our demands, authoritatively. *Fourth*: Suppress the entire traffic in alcoholic beverages, and put the sale of alcoholic liquors for lawful purposes into the hands of Federal Government. The strategic point, in view of all these things — educationally, politically and religiously — is the administrative branch of the governments. We must capture that or fall. With that taken, success will be swift and sure. The only remaining argument of our enemies is that, "Prohibition does not prohibit." Well,

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let us make it prohibit, and new prohibitory legislation will scarcely need a champion. Let us make the White House the clean house and the President a godlike man instead of a foxy partisan, and let the onward, upward majesty of a Christian executive stand for law, for honor, for God, and drag the diurnal spites and cheats and spoils toward the good.

The next secular division of voters is to be about money. Very well, let that and tariff and suffrage and the rest fight their fight for congressmen, and in Congress, and we Christian Democrats, Republicans, Populists and Prohibitionists, each in his party, take a hand and do his best to elevate the party ideals and improve the personnel of legislatures. But as to president, governors, sheriffs, judges, mayors and the like, we will know nothing of old party lines, but upon a basis of straight conscience take the executive and judiciary for the united people, to enforce and perfect the legislation already obtained, and secure more in orderly, dignified and authoritative ways. This means that in 1896 Christian men shall take the field with a union ticket for presidential electors, and that hereafter in the States, counties and cities, as rapidly as we can organize ourselves, we shall unite on candidates for governor, mayor, sheriff and judge or justice where elective, always on a simple platform declaring for enforcement of law, reform of the civil service, and the information of legislatures as to the state of the country or the jurisdiction, whatever it may be, and the suppression of the beverage liquor traffic, but not touching other legislative matters or legislative candidates. If the parties see we are in dead earnest, one or more of them will be glad to nominate our executive candidates in the hope of winning us to their legislative ones — or if each party has its nominee, yet —

In any case a man may vote a Republican ticket and be true to his church, or a Democratic ticket and not sacrifice his convictions, or a Prohibition ticket and not renounce his opinions about other things.

The Federal Constitution provides that the President shall be commander-in-chief of the Army and Navy of the United States and of the state militia when in actual service of the government; that he may require the opinion in writing of the head of any executive department upon any subject relating to his office; that he shall have the appointing power of ambassadors, public ministers, consuls, judges of the federal courts, and practically all officers; that he shall from time to time give to the Congress information of the state of the Union and recommend such measures as he shall deem necessary and expedient. Give us a brave executive pledged to prohibition, and it would mean a sober Army and Navy, the suppression of can-teens and Soldiers' Home saloons, prohibition in Alaska and the unorganized Territories and in the Civil Service. It would mean Prohibitionists for cabinet ministers and federal judges, and a practical initiative and referendum by means of executive messages — all this without any new legislation.

I cannot now follow out the thought in detail — no man's mind is big enough to calculate the multiplying forces to accrue to lines of righteous, civil conduct. But this would put an end to the spectacle of a President drowned in the party pool, and even after being rolled upon a barrel of Scotch whiskey still so unconscious of the state of the country as to gurggle about car couplers and overlook the liquor traffic. Our secretary of state will never issue beat literature through the federal consulates. Our commissioner of internal revenue will never make an address of welcome to the brewers' congress. Our president will never pardon convicted saloon-keepers for party reasons. Our vice-president will never appoint whiskey senators upon the temperance committee. Congress will not ignore our petitions when the President presents them.

And in the case of cities, imagine a mayor pledged to enforcement of law, civil service and prohibition. His first order would appoint an honest chief-of-police and patrolman to match. The council would grant license for a saloon. The mayor would refuse to issue it or sign it. Mandamus would be had to compel him, but backed by a united church and stayed by a high purpose he would carry the matter to the United States Supreme Court, and I predict that when with a great lawyer to speak for him and says: "It is against union; it is against justice; it is against domestic tranquillity; it is against the common defense; it is against the general welfare; it is against the blessings of liberty; it is against ourselves; it is against posterity," the court will say: "It is also against the Constitution and the law;" and hell will enlarge itself to receive back its own. And the Church, honored for her clean hands, trusted for her truth and feared for her power, will swing forward in spiritual ways a cycle in an hour.

This plan honors the church, enforces the Sabbath, cleanses parties, reforms the civil service, the Army and the Navy; provides a general and local plebiscite upon conscience questions, respects minorities, obeys majorities, enforces law, and while tending straight to prohibition has the merit of great moderation. Every election will be a plebiscite, and when the people know what the people want they will find a way to get it. Imagine four Christian voters at the polls — a gold standard, high protection, prohibition Republican; a free trade, free silver, prohibition Democrat; a tariff reform, anti-woman suffrage, prohibition Populist; and an equal suffrage, tariff commission, prohibition Prohibitionist. Neither asks either anything, but each

takes our executive pasteur, affixes it to his ticket, hands it to the judges of election, and remains a Republican, a Democrat, a Populist, a Prohibitionist, and best of all — a man; and lo! the church is in politics with four men and no quarrel instead of one man and three quarrels.

Do you object that this is a plan for a new political party? It is — a new clean party built on Jesus Christ, devoted to the executive of the voice of the people and the keeper of their judgment, and permanent whatever vicissitudes may overtake the other parties. Our ship of state is a side-wheeler with one wheel more or less continually out of order. We will repair them if we can, or unship them if we take the notion, but meantime rig a screw dead astern to help them both and keep the old craft on her way in any wind or any sea, with our pilot on the bridge. I should like to call it the Liberal Party, for the condition of its being is that it be liberal to every honest opinion as well as true to its own.

Will it work? I don't know, but I hear the voice of all the centuries saying, "And I, if I be lifted up, will draw all men unto Me."

### THE CHATTANOOGA CONVENTION AND THE COLOR LINE.

ROBERT R. DOHERTY, PH. D., a member of the Board of Control of the Epworth League, third vice-president of the Cabinet, and one of the joint committee to arrange for the International Conference, writes:

I hardly know how to answer your question, "Who was responsible for that abominable discrimination against the Negro at Chattanooga?" I did not discover any such discrimination.

Very early in the planning of the Conference I was given to understand that the three Secretaries had agreed that the seating should be so arranged that the representatives of each branch of Methodism should find themselves together. This plan seemed to me to be a happy one, for it put the Negro Epworthian where he belongs (and where I hope he will always belong), in the very centre and heart of "our Methodism." It was not understood that there should be any rigid enforcement of this rule, but simply that the delegates should, in general, be directed to that part of the great tent where others from their church sat. Of course, I had personally no knowledge of the arrangement of details, which were left entirely in the hands of the Secretaries.

Nearly the first objects that I noticed when I reached the tent were the great banners inscribed with the names of different States and Canadian Provinces. I asked no questions, but assumed that, while the good old rule, "First come, first served," was generally kept, the representatives of each State were sitting as nearly as possible to its banner. This would, of itself, have brought most of the colored people together.

But all Chattanooga, as well as all the delegates, turned out to the great meeting of welcome on Thursday afternoon. So great was the crowd that no rules of any sort could be enforced. Hundreds who had come from the distant North were crowded far beyond hearing distance. At that meeting Negroes, like all other people, took what they could get, and they were to be seen in all parts of the tent.

Before the evening session Secretary Steel, of the Church South (who had the general supervision of the meeting in Chattanooga, as our own secretary had in Cleveland, and as the Canadian secretary will have in Toronto), gave some directions by which the delegates might be more sure of seats. Something very like the following were his words: "We all want our colored brothers and sisters to have the full benefit of this convention. It has been suggested that some have been crowded out this afternoon. To prevent such an occurrence we will reserve the seats between these two pillars [indicating a very large front section of the tent, including some of the very best of the seats] for their use, and our white friends will please respect this rule, and not take seats in that part of the house until all our colored brothers and sisters shall be seated." I don't pretend to quote Dr. Steel verbally, but this is a truthful report, a nearly exact repetition of his announcement; and nothing could have been kindlier or more considerate than the tones in which it was uttered.

Now, as to the working of this rule: —

1. For a half hour at least after the beginning

of every meeting, when all desirable seats were taken in other parts of the house, there were many rows of empty benches in the reserved section awaiting late comers, while hundreds of white persons had to stand.

2. As soon as the ushers withdrew from guarding these benches, white people promptly crowded in and sat, without hesitancy, among the colored people. My interest in the "color question" led me to look closely; and I observed that there were quite as many Southerners as Northerners among those who thus sat in apparent comfort, side by side with their colored brethren. By their badges it was easy to distinguish from what States delegates came.

3. Colored people, many of whom wore badges, sat in all parts of the house. Of this I am certain from personal observation, and from the observation of friends also; and no one seemed to hesitate to sit beside them.

4. Dr. J. W. E. Bowen talked "right out" about the Negro, and was applauded.

5. On Friday evening, when Dr. Berry presided, and after Chaplain McCabe had spoken, there was a startling reproduction of features often supposed to have vanished with "old-fashioned Methodism." Men and women, old and young, thrilling with religious enthusiasm, crowded toward the platform, and sang and shouted and clapped their hands with holy exultation for half an hour or more — even after the benediction had been pronounced. In that group were many ministers of the Church South, including for awhile two of its Bishops, and there were many colored people; and I could not observe the slightest shrinking of either from the other. A true spirit of Christian brotherhood was manifested by smiles, handshakes and joyous exclamations, and the utmost fraternity.

6. It was my delightful privilege to be entertained by an official member of the Methodist Episcopal Church in Chattanooga, a prominent citizen, an energetic Republican in politics, and a careful, cool-headed observer of the Conference. He told me, after the meeting had closed, that he had failed to hear a single complaint of ill treatment on the part of colored attendants; and he was the man of all men to whom such complaints would have naturally come from residents of Chattanooga. I do not believe that a kindlier spirit could have been shown, or that fewer racial prejudices could have been manifested, even in Boston, if the Conference had been held there.

Now, having said this, do not imagine that I suppose that the millennium has dawned on the South, any more than it has on New York city or Boston. The colored problem is as hard to solve as ever. When our train reached the borders of Tennessee, three scholarly Methodist ministers were compelled by a very unwilling conductor to withdraw to the "colored section" of the car; and, if I understand the law of Tennessee correctly, these ministers would have been heavily fined if they had come into the car where I was; I would have been fined if I had gone to them; and the conductor would have been fined if he had permitted us to sit together. That such a law is iniquitous and damaging — that it is a fatal boomerang — need not to be said to Northern Methodists. But the Chattanooga Conference is not to blame for it.

Among the sweet echoes from Chattanooga which linger in my ears is that of the great burst of applause from all sorts of hands and tongues — Southern and Northern, Saxon and African — when Bishop Galloway, in the midst of his noble sermon, said: "I have nothing but contempt for him who canonizes the man who goes to Africa to save the Negro and ostracizes the man who stays in Chattanooga to save the Negro." "Amen!" say I. "But the Southerners won't act consistently with that noble sentiment?" Probably not, altogether. I have lived too long, and have suffered too many disappointments, to expect men to practice quite all they preach. Still, even if one doesn't always reach his noblest ideal, he is better for cherishing it.

I, at least, saw no discrimination against the Negro in the Chattanooga Conference; and I kept my eyes wide open.

REV. EDWARD M. TAYLOR, president First General Conference District League, and one of the speakers of the Convention, writes: —

Yes, that wicked "color line" was there, indicating the bar sinister on the escutcheon of Christian brotherhood. In no age of

the world's history since the days of the man of Uz was this scripture more true: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." In justice, however, to the thousands of Epworthians who attended the convention and who had no sympathy with the arrangement whereby colored delegates were assigned to special seats in the large convention tent, I wish to make a statement of facts from personal experience and observation.

At the opening session of the convention I was seated half way back in the central position of the auditorium when six respectable looking colored men came and sat down in front of me. I entered into conversation with them, and found one to be a presiding elder in the South Carolina Conference, and two were delegates from the State of New York. The leader of the opening session announced the hymn, "Blest be the tie that binds our hearts in Christian love." During the singing of the first stanza an usher came to the colored delegates and requested them to take seats that had been assigned to colored people on the left. I asked the usher if those were his orders, and he answered "Yes." I told him these men were all right, and requested the privilege of conversing with them just where they were. The usher retired, and in a few moments, while the audience was singing "America," another usher came and made the same request of the colored delegates, only making it more emphatic. I spoke with him and said with as much composure as possible under the circumstances (for I was feeling about that time that Christian brotherhood was a *farce* and the American eagle was a *fraud*), "These men are brother delegates with me at this convention; I am to speak on that platform tomorrow, and I protest against their being herded off in this shape." The usher retired, and we sat together during that session.

Not being able to attend the Thursday evening meeting, I did not hear the announcement made

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by Dr. Steel that special seats had been assigned to the colored brethren on the left of the tent. The Chattanooga Times of Friday, in commenting on this notice, said: "This announcement was timely, and met with generous response." Upon reading that report the feeling came over me that I ought to go to the convention and ask by what authority such an assignment was made. In thinking the matter over, the suggestion came to me that the international committee were the folks to see and talk with on the matter. Securing an interview with two prominent members of the committee, one of whom resided in the North — Dr. Schell — and the other in the South — Mr. John A. Patten — we talked the matter over, and they both gave me to understand that no such order had proceeded from the committee and that the committee had taken no action on the color line. I stated to them what I had witnessed myself during the first session, and showed them the item in the paper that morning, and said distinctly that the convention must be given to understand before it closed that Dr. Steel's announcement was unauthorized; and if it were not done, a severe judgment day was before those whose official position on that committee permitted the announcement to go before the country as their united action. The interview ended with the understanding that such corrections would be made.

I was prevented from making public inquiry concerning this matter before the convention by the understanding that those in charge of convention matters would give full statement of the facts involved. I now take this opportunity of giving these facts to the public at large, and declaring my unyielding opposition to all such unchristian discriminations in our League conventions.

REV. C. A. LITTLEFIELD, of Watertown, one of the Convention speakers, says:

In view of your editorial note on "The Chattanooga Convention," will you permit me to state the exact facts in relation to the seating of the colored people? When these facts are known it will be seen that it was not "deliberately planned" by "those who had the arrangements of this convention in hand" to draw the "color line."

Three months, or thereabouts, before the Chattanooga Conference, at a meeting of the general committee, a member of the committee from the South presented a resolution or proposition of some sort looking to the separate seating of the colored people. After some debate upon the proposition, Secretary Schell stated that such a proposition would be wholly unsatisfactory to the people of the North and could not be considered for a moment. The position of the North was fairly, fully and unequivocally stated. Secretary Schell urged, therefore, that the proposition should be withdrawn, and, if I mistake not, Secretary Steel of the Church South joined him in the same request. Secretary Schell further stated that in case the brethren of the South insisted that the colored people should be seated separately, he would request that a section of the tent should be assigned to the Methodist Episcopal Church, and that the colored brethren be invited to sit with them. But the proposition for separate seating was withdrawn. This was the sole, absolutely the sole, action of an official character that was suggested.

Aside from this, the matter did not come up for action either in the committee or in the Conference. The whole matter, as far as official action was concerned, was left to take care of itself. On Thursday evening, however, Secretary Steel made an announcement which much displeased us from the North. After stating that none were more welcome to the Conference than the colored brethren, he said that requests had come to him that they should be granted a section of the tent by themselves. In view of these requests, he designated a section which might be regarded as their own. The announcement, however, was wholly unofficial and unauthorized either by the Conference or by the committee. Secretary Schell, unfortunately, was a day late, and had not yet arrived, having been delayed in Chicago by sickness, else, I believe, even that announcement, unofficial as it was, would not have been made.

Following this announcement, some of the ushers — and the ushers were from both our Church and the Church South — attempted to carry out its provisions, but, so far as I have been able to learn, in every case without success. Colored people at all times sat in every part of the great auditorium. At times, as I can state from positive knowledge, the section unofficially designated to be for the colored people was actually more densely populated by the white people than by the black. I sat there myself, as did others, and can testify that but a small portion of the colored people present occupied those seats.

In a word, it was not a question which in any way came up for consideration at the Conference. Had it come up, it is very well known that the two churches are not in agreement on it. We were there for another purpose than to engage in controversy. It was better than, as it is now, that points of agreement should be magnified and points of disagreement be passed over as lightly as possible. No one was called upon to sacrifice any principle. At the same time our relations of civil and social equality with the colored people were an object lesson which will be of immense value to the South. Advances were made in other directions. At the Friday evening communion service colored people came to the sacrament indiscriminately

with the white, and a colored Bishop was invited to assist in the administration of the sacrament.

Had the Conference attempted in any way, by official action, to discriminate against the Negro, the New England representatives present would not have proven false to their principles. Let us not magnify beyond its due proportion this phase of a great event in our American Methodism.

REV. H. E. FOSS, of Bangor, Me., an attendant upon the Convention, writes:

I am so strongly inclined to exhort, that I venture to send you an unsolicited impression of the Chattanooga Conference — at least upon one point.

No one could have been more indignant than the writer when the announcement was made by Dr. Steel that a certain portion of the tent would be reserved at each session for our "colored brethren." True, it was a place among us, and that showed that the "world do move;" it was a good place — almost the best in the tent — and that shows that the world is getting a big move on itself since the days "befo' de wah-sah," and ever since. Still, notwithstanding the desirability of the space assigned them, and the fact that they were represented on the program, there was a discrimination — the line was drawn!

But we were guests in the Southland, entertained with wonderful hospitality, and engaged in a love-feast that will do more to bring the two Methodisms together than all the fine writing and great speaking of the past ten years, and two or three repetitions of which will lead to an ecclesiastical marriage — at least among the young folks; and we said we had "run up against" one of the customs of our entertainers, conscientiously held, and we would not mar the occasion by too much condemnation. Since we have come back North the editors and other friends of the colored brother seem disposed to open what may prove a long and useless discussion as well as the destroyer of the fraternity that was such a marked feature of that great gathering.

Now, in all modesty, allow me to suggest a better way. In regard to the thing itself, we all feel about alike, but let us withhold our condemnation; let the matter die out speedily; let us speak and write of the numberless good and broad and great things of the Conference, and bide our time.

Two years hence we meet at Toronto, and two years later at some Northern and probably Eastern city. On both occasions the local arrangements will fall to us, and our Southern brethren will be quite likely to run up against one or two of our customs in regard to the treatment of our colored brethren, with a great thump; and that thump, in '97 and '99, will help the colored Epworthians six years hence in the South more than hours of platform oratory and columns of newspaper denunciation now. Let us go slow, and be wise if we can.

REV. J. W. HAMILTON, D. D., secretary Freedmen's Aid and Southern Education Society, who attended the Conference, says:

I have received the telegram asking for a statement of the facts concerning the location of the black delegates in the meetings of the International Epworth League Conference at Chattanooga. I have an opinion of the whole matter, but I'll reserve the expression of it until I state the facts as I received them. Righteousness and judgment suffer nothing from the best defense of wickedness and prejudice. If I state the case unfairly, I state it as the best defenders of the policy pursued stated it to me.

The International Conference was held in "the South." The management was conceded, of necessity and courtesy, very largely to belong to the Southern people. The public direction of the proceedings of the Conference was understood to be in Southern hands. The local committee was entrusted to secure the structure in which the meetings were to be held, arrange the decorations, superintend the music, and give the ushers directions concerning the order of the congregations. Southern people have peculiar notions concerning the proprieties of public assembly. They are not understood at the North; they never can be explained by Christians at the South. The relations of Southern white people to the black race are as inexplicable, on the basis of truth, love and brotherly being, as it would be to introduce the Latonia races in Kentucky with prayer and then to intersperse them with other religious services. The actual intimacies between the white and black peoples, beginning with childhood and before, the associations on the plantations, in the households, in all the intricacies of business and life, are not supposed to be related to the "peculiar notions" which mark social discriminations.

The appointments of the local committee — how much they were known to the Board of Control and approved by them has been a question frequently raised — sought to distribute the delegates over the congregation in such a way as not to scatter friends or delegates from contiguous sections; the delegates of the Methodist Episcopal Church South, were permitted to select, or were assigned, seats together; so also the Canadians, and delegates of the Methodist Episcopal Church. Then a space was set apart for the black delegates; they were expected to stay in that place and not to find seats elsewhere — not even black Methodist Episco-

[Continued on Page 11.]

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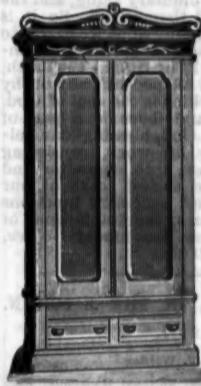
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## The Family.

## O PARADISE!

Lillian Grey.

O land beyond our human vision,  
With hills and streams and fields elysian,  
Where all who pass thy blissful portal  
Are healed, forgiven, safe, immortal,  
Forgetting all their toil and sorrow,  
And fearing no unhappy morrow!

O land so far that never message  
Returns from one who makes the passage  
To thy fair borders; all unheeding  
The sky smiles back to all our pleading,  
And never any voice replying  
Makes answer to our calls and sighing.

O land so near that but a curtain  
Of mist enshrouds thee, and half-certain  
Are we sometimes that echoes faintly  
Come floating down from singers saintly;  
And we could see thy turrets golden,  
But that our mortal eyes are holden.

O land so fair, so full of glory,  
So near, so far! We read thy story,  
We sing thy praises, tell thy pleasures,  
Have given to thee our dearest treasures;  
To thee our homesick eyes are turning,  
For love of thee our hearts are burning!

## Thoughts for the Thoughtful.

"Get thy spindle and distaff ready,  
And God will send the flax."

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His word by meditation. — Bengel.

To be too near any one thing — that is fanaticism. It is the eclipse of God's great heavens in favor of our tallow candle. — David Swain.

The trouble with the church is selfishness, thoughtlessness, heedlessness. We do not know the things that need to be done at our own doors. We do not know what is going on in these saloons. Do the Christian people visit jails? Do they know of the troubles in the hospitals? Do they know the needs of the people? If they do, things ought to be changed, and that right speedily. The church is an institution which stands for altruism, lives for others. That is taught in the life of its Divine Founder. Human life gives egotism, selfishness. — Richard T. Ely.

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring, or one of the interior parts. It is his duty to try and be himself — simply to try to do his own duty. — Frederick W. Robertson.

I am naught but a little mayweed,  
By the dusty road I grow;  
And the people who pass o'erlook me  
I am so small and low.

But God in His might and glory  
High up in the heavens so blue,  
He sees the little mayweed,  
And gives it both sun and dew.

So, child, whom the dear Lord's wisdom  
Has placed in a humble cot —  
Tolling in common raiment  
O'erlooked in your weary lot. —

Grieve not, though men pass by you!  
God sees you, and knows your load, —  
As He sees the little mayweed,  
That grows by the dusty road.

— JULIA ANNA WOLCOTT, in "Song Blossoms."

One may imagine a musical instrument left in some old castle deserted during political revolutions, standing warped and cracked with heat and dampness — unstrung, untuned, and voiceless. But at length the owner returns, and the tuner is summoned to put the instrument in order. He lifts the cover and the dust rolls back in clouds. "Ah!" he says, "it is a noble instrument, by the grandest of makers." He strikes a chord — a hideous discord, rather — which drives all hearers from the place. And now, as he begins to screw and turn, to bring up each key to its proper pitch, what wailings and screechings fill the room! People would say, "That a musical instrument?" But the tuner says, "Wait, all will be right in time!" And when the long work is completed, and he sits down to draw forth from those strings some melody, or one of Beethoven's majestic harmonies, children and servants flock to listen in amazement and wonder. Thus it is with us in the world. Oh, be patient while God is tuning you! Now the wailing and the discord, by-and-by the full and perfect harmony. — Henry Ward Beecher.

"Thou maintainest my lot." God put the people down in Canaan, and God kept them there. They did not need horses or chariots, and though all around them were their mighty foes, yet they dwelt secure because God maintained their position. I have often looked up to those mountain-sides so far away, as it were in mid-air, at the little chalets and farm places of the Norwegian peasants, hard by some little plot of

almost inexhaustible pasture land, and I have felt that all Europe might be in tumult, and nations rise against nation, and political changes sweep through our society — why, Norway itself might change hands — but away there upon their heights, with their pasture lands and orchards around them, they could almost defy anarchy and face chaos.

So is it with the soul that has made God its portion. It can look upon the unrest of the political world, and upon the strife of man about money, and upon the shattering of colossal fortunes, and the breaking up of great societies in which the all was invested, but the soul which has found its pasture land, its harvest, its vintage, its ore, in God's nature, His friendship, and His presence, that soul can look up and say, "I have a goodly heritage, for the God who gave it maintains it, and the God who is my inheritance keeps it for me." It is a goodly heritage. — Rev. F. B. Meyer.

When I was a lad trying to learn my multiplication table, the teacher gave us some examples to do which were intended to put the knowledge already acquired into practice and develop facility in using it. Each example seemed an insuperable task — a harder one I have not met with since. I would struggle over the first product, and after that was obtained by recurrence to memory or reference to the text-book — usually the latter — repeat the same process, and so on till after the slowest possible progress the final result was reached, and then that was as likely to be wrong as it was to be right; but after I had become perfectly familiar with the tables, after I had wrought them into the very fibre of my brain and made them a part of my mental consciousness, multiplication became an easy, almost an involuntary thing, and the examples about did themselves. So it is hard to fulfill the commissions we carry, to be altruists and consecrate our lives to others, to work the works of God in the earth, so long as we do it all mechanically or by rule; but let love, which is the soul of God, enter our hearts and become a part of them, and obeying God, blessing our fellow-men, doing our life-work, translating our self-consciousness into character and conduct, will be the easiest tasks of our lives, the natural and necessary functions of our being, the sure, inevitable goal of all our attempts and attainments. — Rev. John Balcom Shaw, D. D.

## HIDDEN DANGER IN THE KITCHEN.

## PART I.

Mrs. C. F. Wilder.

Vice President (of Kansas) National Household Economic Association.

THE readers of ZION'S HERALD perhaps saw, a few months ago, a notice of the outbreak of typhoid fever in Wesleyan University, and that the trouble was caused by oysters eaten at the initiation suppers of three college societies. These oysters were contaminated by sewage containing germs of typhoid fever.

A book published in France, and not yet translated, on the subject of chemical factors in the causation of disease, makes scientific knowledge in cooking almost an absolute necessity in order to secure immunity from illness and disease. Vaughan and Novy's "Ptomaines and Leucomaines" is an intensely interesting book, and deals almost wholly with these poisons. All their days have housekeepers fought ferment, mold, ptomaines, leucomaines and bacterial proteids, but they did not understand what they were fighting or how easiest to win the victory.

We all rejoice that domestic economy has come, not only into our agricultural colleges, but is coming into the curriculum of our best city schools; and now there is going out a plea from the wisest women in our land for it to be placed among the studies to be taken by university students.

As what we eat has not only made or ruined individuals, as what we eat has made or unmade nations, to know how to cook and what to cook should never be passed by as something of small moment.

I desire to give the simplest and clearest definition of ptomaines and leucomaines possible, and the thoughtful house-mother will feel repaid in giving the subject attention. Already the two articles that have appeared in this series have brought a large number of personal letters which show great interest in this subject of "Economy of Food" and its relation to the home life.

A ptomaine is defined as a chemical compound which is basic in character and which is formed by the action of bacteria on organic matter. On account of their basic properties, in which they resemble the vegetable alkaloids, ptomaines may be called putrefaction alkaloids. They have been called animal alkaloids, but this is a misnomer because, in the first place, some of them are formed in the putrefaction of vegetable matter; and, in the second place, the term animal alkaloid is more properly restricted to the leucomaines — those basic substances which result from tissue metabolism in the body.

Since all putrefaction is due to the action

of bacteria, it follows that all ptomaines result from the growth of these micro-organisms. The kind of ptomaines formed will depend upon the individual bacterium engaged in its production, the nature of the material being acted upon, and the conditions under which the putrefaction goes on, such as temperature, amount of oxygen present, and the duration of the process.

Leucomaines — from the Greek word leucomia, signifying white of eggs — have been known for several years, though their real import has been but little understood; yet, when they creep into our pantry and make the family ill, get into the oysters and kill our college boys, is it not time that we knew enough about them to keep them out?

At a lunch party in our own city, not long ago, there was a case of poisoning from eating a decomposed oyster in a stew. At Havre, France, there were numerous cases of poisoning from eating oysters taken from an artificial oyster-bed established near the outlet of a public drain.

Last summer I saw an account of a case of wholesale poisoning where twenty families were affected by eating cheese, the poisonous ptomaines being the same as found in diarrhoea germs. I wrote the attending physicians and found that the case was similar to one that had occurred in Ohio. A few years ago the Michigan State Board of Health reported three hundred cases of cheese poisoning.

In New Hampshire, two years ago, there was a case of poisoning where pupils from the high school were made ill from eating ice cream. It was analyzed and found free from mineral poison, but tyrotoxin — ptomaine — developed from the cream being kept too long after it was received before frozen — and I have no doubt kept in an impure atmosphere. Vaughan and Novy obtained tyrotoxin from ice cream made at Lawton, Mich. It was at first supposed the vanilla flavoring affected it, but it was found that the cream had stood half an hour — where it was frozen — in an old meat shop where the impure odor was almost unbearable. Those who eat such cream are taken with severe vomiting, pain in the stomach, headache, back-ache, and bone pains all over. Sometimes the patients are stupefied, cold, and dizzy. The chemists who have obtained poison from such cream have administered it to dumb animals, which have the same symptoms of poisoning shown by the persons who ate the ice cream. I saw an account of such poisoning at Amboy, Ohio, and another at Geneva, N. Y. In one instance the newspaper notice said the case was due to the flavoring with vanilla; but knowing the facts in these other cases that were scientifically investigated, one can but think that the flavoring had nothing to do with the matter, but that the trouble was caused from the bacterial poisons in the cream.

Not only in cream, but in the milk we use daily in our families, the patient investigations of Pasteur, Lister, the distinguished Italian toxicologist, Selmi, and others have found several forms of bacteria. Of this I will touch in my next paper.

Manhattan, Kansas.

## MAUD'S GUEST.

"IT would just upset everything!" "What would? You look as if you were deciding the fate of nations."

Tom Harmer, coming in from a neighbor's, found his sisters and brother on the wide veranda of their pleasant summer home, engaged in such an earnest discussion that they had not noticed his approach.

"Oh, it's a crazy notion of Maud's," answered Rob, who was perched on the railing, tapping his foot with his tennis racket.

"Why, you see, Tom," Maud explained, "I went down to the village to call on Miss Munroe, that old acquaintance of mother's, who has come to board at the hotel. She was not well when she came, and has taken cold, and now she has neuralgia awfully! There she is, alone in that noisy hotel, with her head just splitting, and a crying baby in the next room. And so I was wondering whether we might bring her up here till she gets better. We could bundle her up so it couldn't hurt her."

"And none of us want her one bit," broke in Sue.

"I say it will spoil all our fun," Rob grumbled. "She's sure to be cranky if she has neuralgia, and we'll have to walk on tiptoe, and whistling will be a deadly crime."

"Yes, and we can't even play tennis with any comfort, for she will have to be in mother's room, and the court is right under it. Our singing in the evenings will be stopped, too, I suppose."

"It would be a bore, that's a fact," said Tom. "I say, don't let's bother about

her; most of us never even saw her, and she can't expect us to invite her up when mother isn't here."

"But just think how you would feel, Tom," pleaded Maud, "if you had to lie there in a little room with only one window that makes a draught over the bed; and the piano going, and children racing through the halls, and no quiet till late at night!"

"Oh, well, if you want her so much, go ahead! I can stand it."

"I don't want her for the fun of it," answered Maud. "Everybody says I am lazy, and I don't enjoy the prospect of carrying trays and waiting on an invalid. What do you say, Agnes?"

"I was just thinking," the eldest sister replied slowly, "that I have heard mother say there would not be so many crooked lives if more were laid out by the Golden Rule."

"Oh, if you are going to measure us off by the Golden Rule, I'll give up!" Rob said.

"Good boy!" exclaimed Maud, giving him an approving pat.

"Agnes, do you happen to know whether this lady is wealthy?" Tom asked, with a twinkle in his eye.

"No, she is not, you mercenary creature! So you needn't cherish any hopes of having a fortune left you. Now, are we all willing? There's no denying that it will be more or less of a trial. It is not so much the extra work; it's the having a stranger among us to break up our jolly times."

"And that's a good deal, after being scattered in school for a year," sighed Sue. "But I'm willing; I'll do the cooking for the invalid. We made a lot of dishes for the sick, at cooking school."

"Rob and I will relieve Maud of that tray she dreads, and we'll try to keep quiet," Tom said, springing up. "Come, Bob, let's have one good game before she comes."

For years the Harmer family had spent the summer months in their country cottage, about a mile from a popular little resort. Each season had made the place dearer, and since the boys and girls had been scattered at school and college during the winters, they had more than ever looked forward to their summers together in the country. This season they were there alone for the first time. Mr. Harmer having to go to England on business, had persuaded his wife that it would be safe to leave "the children" at the cottage with their faithful maid Betty. Almost immediately, however, Betty had been called home by the illness of her brother, and the young people were in high spirits at the prospect of being in sole possession for two months. After a week spent in putting the house and lawn in order, they felt that they were ready, as Rob said, "to take life easy," and enjoy to the utmost the rows and drives and games that always filled the summer days. It was at this point that the unfortunate Miss Munroe was taken ill, and Maud disturbed the serenity of the family by proposing to bring her to the cottage. Having once agreed to the plan, however, they determined to welcome the stranger heartily. Their mother's chamber was put in daintiest order, and twelve-year-old May expressed the feeling of her sisters when she said, as she arranged a cluster of sweet-peas in a bowl: "I'm glad we are going to bring Miss Munroe here; it makes me think of that verse about 'I was a stranger and ye took me in.'"

That afternoon Miss Munroe lay in her little room at the hotel. In spite of the heat of the day her head was enveloped in flannels, so that she scarcely heard a light tap, and half rose in surprise as the door gently opened and Maud's bright face appeared.

"Why, my dear, come in!" she exclaimed.

"You didn't expect to see me so soon, did you, Miss Munroe? I've just come to ask you to go home with me and stay till you are well. You have no chance here. I can put what you will need in this traveling bag. You can keep on your wrapper, and Rob and I will help you downstairs. He has the buggy waiting, with pillows and shawls. It's warm, and I'll bundle you up so that you won't know you are out. We will drive very slowly. I'm sure it won't hurt you half as much as to listen to that cross boat."

Miss Munroe tried to protest, but Maud would not listen to her.

"Oh, you must come; my orders are to bring you with me. I should be sorry to have to use force on account of the notoriety. Think what a heading it would make in the papers — 'Daring Case of Kidnapping in Daylight!'"

And so, unable to resist, the half-bewildered little lady was soon tucked into the roomy old buggy, surrounded with pillows, and carefully driven home by Maud, while Rob followed on foot.

Then what a delight it was to find herself in a large, airy room, fragrant with May's flowers! After Sue had given her a cup of hot broth, and after darkening the room, had left her alone, how could she help dropping into the sleep she so much needed?

Downstairs Sue was saying: "I'm her firm friend for life. Said as all mother's old friends do, 'You look just as your mother did when she was young,' but she is the first one who has failed to add: 'Only you are not nearly so pretty.' So for sparing me that, she shall have the best the pantry affords."

During the days that followed, the young hostesses did all in their power for their guest's comfort and pleasure, May's self-appointed duty being to lay a blossom by her plate before the tray was sent upstairs. And the boys, Maud said, behaved beautifully. They not only carried the tray, but frequently did what they called "girls' work," in order to give their sisters time

for rest or a short drive. In the evenings, Miss Munroe, contrary to their gloomy expectation, liked to have them all sing on the veranda, insisting that she could enjoy the music better when she was entirely alone. So rollicking college songs, interspersed with the sweet, pensive strains of the old songs their mother loved, rose to the windows above, and recalled to the listener the long ago days when she, too, was young and gay. Sometimes she talked of those days, and once she told of the long years spent in caring for her invalid father, and how lonely she had been since his death. And when the gentle little lady could sit out, watching their games of tennis, the terms of which were a profound mystery to her and had a rather profane sound, her evident enjoyment of their youth and good spirits gave each of her friends an undefined feeling that it was a good thing they had not yielded to their first selfish impulse.

Two weeks of rest and comfort found Miss Munroe with recovered strength and entirely free from pain. When the time came for her to say good-by, she said, with tears in her eyes: "I can never tell you how much good you have done me. If you are ever sick and alone yourselves, perhaps you will understand. Susie looks like your mother, but you have all shown her lovely, unselfish spirit."

A few weeks later Agnes, who was reading a letter from their mother, said: "Listen to this: 'I have just received a letter from Miss Munroe, telling of your kindness to her. She says I have children to be proud of. I am proud and very thankful that my children are showing such a spirit of helpfulness. I am sure that you will be happier all the summer for the time you gave up so cheerfully.'"

"That's so," Tom said, emphatically. "We have had a fine time."

"And if we had not," Maud added, "that praise from mother is worth it all." — FRANCES E. WALLACE, in *N. Y. Observer*.

#### OFF PELICAN POINT.

Straight out from the rocky headland,  
I swim in the soft moonshine;  
The air is heavy with shadows,  
The shadows are drenched in brine,  
And the salt-sweet savor and flavor  
Thrills keen through my veins like wine.

The chant of the shoreward breakers  
Beats up to the cliffs above,  
As restless in rhyme and rhythm  
As the tide it whispers of,  
And the seaweed folds me and holds me  
Like the arms of her I love.

The stark waves break at my shoulder,  
The spray is tart on my lips,  
A long swell looms in the foreground  
Then back to the reward slip,  
And the echoing hollow follow  
Where the great sea rolls and dips.

Low plains of the pulsing water,  
Faint chords from the under sea,  
Cool winds through the strands of starlight  
That glitter away to lea,  
And the twilight ringing and singing  
Are the sounds that come to me.

The track of the floating moonlight  
Half beckoning lures me on,  
As though it led to the harbor  
Where the home-bound souls have gone,  
And its ghostly glimmer and shimmer  
As a dead man's face is wan.

I lie on the sad sea's bosom,  
Or with swift stroke cleaving pass,  
Where foam-crests tipped by the starshine  
Stand high in a fluffy mass,  
And the billows down under sunder  
Over depths as green as glass.

With stars in the sky to lend me  
Far glints from a world divine,  
I toss as a careless swimmer  
And the deep-sea joys are mine,  
Forgetful to borrow sorrow  
Throat-deep in the buoyant brine.

The boom of the surf behind me  
And the crag's sharp lines above  
Fade out, and in God's wide heaven  
Peace broods as a nesting dove,  
And the waters fold me and hold me  
Like the arms of her I love.

— ERNEST MAGGIE, in *Chicago Evening Post*.

#### A REFORM IN FUNERAL CUSTOMS.

THERE is nothing about which we are more sensitive to change than our funeral customs. To make any new departure, to differ in any way from our neighbors on like sad occasions, seems to us a lack of respect to the dead, for at the bottom most of our funeral observances have this mainspring. We wish to show to all the world how much we loved and cared for those we lay away; this feeling and one other—the frantic desire to do something ourselves once more for those we may never serve again.

The first is responsible for the elaboration that is sometimes such a burden, and for the wish to do all and more than our neighbor. It is, I am convinced, a good purpose, and no false vanity, that incites such extravagance, however unwisely it may be exhibited. The second feeling, a deep and never-to-be-eradicated impulse of the human heart, is responsible for the wish that all which is done for the loved one shall, so far as possible, be done by friendly hands, and for the unreasoning prejudice against paid assistance. Time was when this last prejudice was so strong that all the harrowing details were matters of personal service, and there are still families who cling to this habit. But the growing complexity of arrangements necessary to crowded life and the development of appliances possible to advanced civilization have made most of the arrangements for our dead professional, and thus hearts are no longer

wrong by the bungling of amateur hands, however friendly they may be.

There is one direction, however, where this reform has paused, a direction where it is greatly needed. The "bearers" are still selected from among the friends of the family. But the time has come when the coffin itself should always be borne by professional bearers, men trained for the purpose and provided by the undertaker. Honorary pallbearers walking beside the coffin will pay the same tribute of respect to the dead as is now rendered by the friends selected for that sad duty, and at no such fearful cost. There is no burden so difficult to carry as a coffin. All the circumstances make it so. The difficulties of narrow doorways, steep stairs, short passages, the lifting up and down of so peculiar a burden, with the constant necessity of consideration and reverence, make it a task well-nigh impossible to unaccustomed hands. Who of us has not spent moments of terror, seemingly lengthened into hours, suffering vicarious agonies in behalf of a sorrowing and specially sensitive family, while awkward hands or weak arms seemed likely to fail under the necessities of their precious burden? What so difficult as the turning of a coffin in the narrow space before the chancel, and how almost impossible to accomplish without such disturbance as is fresh anguish to hearts already torn beyond account?

On the other side, many and many a man past middle life has received serious injury from the unaccustomed lifting under such trying circumstances. I have known—who has not?—strong young men in actual danger from the weight of a metallic casket carried up and down the steps of a church. And when to the physical inability for such service is added the mental excitement of personal grief, the nervous strain is one likely to leave permanent traces, for bearers are selected for their close relation to the dead. Among all in the community the men least likely to be in calm and undisturbed mind are asked to perform a service which requires, first of all, the steady hand and head, and then great physical strength and an experience which is impossible they should possess.

Still more difficult than the duty of carrying the coffin is that other duty of depositing it in its last resting place. Whether this be a tomb into which it must be lifted, a vault or grave into which it must be lowered, this work requires trained and skillful hands. Every clergyman can recall with a shudder occasions when this most solemn portion of all the solemn service became both a travesty and a terror by reason of the mechanical difficulties. Sometimes the bearers are old men quite unfit to carry any weight; often they are delicate men who cannot well bear such a strain. And, in addition to the bodily strain, there is often an unavoidable exposure, from the results of which more than one has gone to his own grave. But when a man is asked to act as bearer he cannot well refuse this last service to his friend, unless he be an actual invalid.

It has become so common in these days to see officers borne by their soldiers, employers by their workmen and many others by strong and accustomed hands, that it no longer has even the slightest semblance of neglect or disrespect to see this service performed by the undertaker's men. Those who have watched the careful and decorous lowering of a coffin into a chapel vault in some of our great cemeteries by the men whose business it is, suitably clothed in their long frocks, perhaps, have wondered how any one could ever bear to see it done otherwise. And, in like manner, the relief that all experience as the strong arms of the undertaker's assistants skillfully and easily lift the coffin and carefully bear it away, the chosen friends walking beside it as a guard of honor, is a sign of the need that this custom should become universal.

Let us have body bearers whose business it is and pallbearers for honor and respect. It is already common in our large cities; it only needs a little consideration of the matter and thoughtful determination on the part of the community to make it imperative everywhere, certainly in all but the smallest country villages. This is a reform which does not need even courage. It requires only consideration and a little effort, but the good done, or, more exactly, the harm prevented, would be incalculable. — ANNA L. DAWES, in *Congregationalist*.

#### About Women.

— Miss Agnes Irwin, dean of Radcliffe College, Harvard University, has been honored with the degree of LL. D. by the Western University of Pittsburg.

— Mrs. Humphry Ward, author of "Marcella," etc., has suffered from writer's cramp for more than ten years. It does not increase, but is always an annoyance and even a burden. She seldom dictates.

— The Lucretia Mott Fellowship at Swarthmore College was awarded to Miss Helen Brights Smith, of Media, Pa., who will continue her studies at Cambridge, England.

— The *Union Signal* — the organ of the W. C. T. U. — will revert to a custom of former years, and omit two issues in midsummer. The last issue before the holiday, July 11, will be the special World's W. C. T. U. number, containing full accounts of the great London meeting and the "doings" of the white ribbon party on the continent. Then, says the *Union Signal*: "Editors, proof-readers, compositors, and every one connected with the paper will be away on the first train or boat to a cool, quiet spot, and spend the two weeks conscientiously seeking renewed ability for their various arduous tasks." Surely, the women have most sensible ideas about "running" a paper!

#### A CONSECRATED VACATION.

A GENTLEMAN and his wife last summer visited quite a small country place. They knew nobody, and nobody knew them, but as they strolled along the fields and sunny lanes, they asked all sorts of questions of every boy and girl they met. Day after day they did this, until nearly every child in the little place knew them, or knew of them. They had such a pleasant, happy way with them, that they won the unsophisticated children's confidence, and made them even lie in wait for these city folks as they took their morning or evening walks. In a few days the gentleman proposed to a group of these youngsters that as they had been telling him so much about the country they were familiar with, he would tell them the wonderful things of a far-distant country which he had visited a few years before, and had read about ever since he was a boy. Of course, their little ears and eyes were wide open. "Come on Sunday, then, to my cottage," said he, "and my wife and I will tell you all about it." With Sunday, came a crowd of children, and on that day was opened the first Sunday-school the village ever had, and which today is doing a great work for Christ.

In England a Christian man spends every summer in a house-boat on the river Thames. A house-boat is a craft fitted up inside like a miniature house; there is a kitchen, sitting-room and bedroom, with the body of the boat for a yard and garden, and the top for a promenade. In June he enters his boat, with his wife and daughters, and pulls steadily up the river, staying a day or two here and a day or two there. With him he has a number of hand-bills, which announce that in the evening, on the river bank, he will conduct a short service of praise. These he distributes in every village through which he passes and intends to remain in for the night. After the laborer, returning from his work, has partaken of his frugal meal and donned his better clothes, he repairs with his wife and children to the river, and there finds the trim house-boat, with its master and family ready to greet him. In a few minutes the daughter opens a well-known hymn on a small harmonium they carry with them, and the strains of music float over the fields of the little hamlet. Then for an hour they sing and read and preach the Gospel of Jesus Christ. It is a beautiful work, and one which has brought cheer and comfort to many a home, and impressed many a careless man and woman with their duty to their Saviour.

In London a company of young men and women have formed a Christian cycle brigade, and every summer Saturday afternoon they go out into some rural suburb within a radius of twenty miles, and hold services of a religious nature. On Sunday they rise early and go out still further, conducting services in one place in the afternoon, and at another in the early evening. They take their provisions with them, thoroughly enjoy themselves, and spread, in a practical way, the Gospel among other young people. Many are the conversions traceable directly to the efforts of this cycle brigade.

A few years ago ten musical young men, determining to use their holidays in the service of Christ, formed themselves into a touring club, securing special facilities from the railway companies and hotels. One week they would spend in one place, and another in some other place, but wherever they went they gave three hours of each day to the advancement of the Gospel. They took with them a harp, a violin, a 'cello and a piccolo, the remaining six of the party being singers, and during three separate hours of the day they played and sang sacred music on the beach, on the promenade, on the hillside, on the hotel balcony, or wherever a suitable situation for doing good presented itself. On Sunday evenings they both played, sang and conducted religious meetings. No collection was taken, no money asked for, but they made almost enough from special concerts and other engagements during the season to pay their way. Half of this, however, they turned over to the funds of their church, with the special injunction to use it in sending poor people to the country during the hot weather.

In the year 1890 — and perhaps every summer since — several families, wishing to live Christ as perfectly as possible, agreed to take with them to their country or seaside cottage, one poor, aged man or woman, or a couple, if their means allowed, and give them every advantage of the exhilarating air, the comforts of a well-sustained home, and the ease of perfect cessation from work. This was a beautiful idea, and gladdened many a weary soul fading into life's twilight. In the land of eternal dawn it will be remembered as a noble act in his dear name who went about doing good. — *Temple Builder*.

#### Little Folks.

##### WILLIE'S NAUGHTY FOOT.

WHEN Willie's sister displeased him he would kick her. His mamma told him she would punish him if he did it any more.

Now Willie forgot what his mother said, or may be he didn't care. So he kicked his little sister again. His mamma saw him do it from the window. She called him into the house.

"Didn't mamma say that she would punish you if you kicked your sister again?"

"Yes, ma'am," Willie answered.

"Well, go into the dining-room and wait till mamma comes."

Then mamma went out into the yard.

There she pulled an apronful of grass. She came into the house with the big bundle. She found her little boy crying. He was very much scared.

She told him what a naughty foot he had. She said she must put a poultice on it. So she put the grass on Willie's foot and tied it up in an apron. She made him lie down on the lounge.

Poor Willie! He was taken from his play. There he lay on the lounge, with his foot as big as a half-bushel. He cried, and he sobbed, and he moaned. But that was not all. A gentleman came in just then.

"Why, what's the matter with Willie?" he asked.

"Oh, he has a naughty foot!" his mamma said. "It will kick his sister! I have put it on a grass poultice. Don't you think that will cure its bad habit?"

"Oh!" the gentleman said, and he understood it all.

Willie was so ashamed that he didn't look up.

The Bible says, "The way of transgressors is hard." And it means when a little child or anybody else does wrong punishment follows. — UNCLE LEE, in *Our Little Ones*.

#### DO YOU KNOW HER?

I have a little friend who doesn't like to mend, To dust, or set the table, or even make a bed; The very thought of sweeping nearly sets her off a-weeping, And she always goes about it as though her feet were lead.

She "hates" to rock the baby, and says that some day, maybe, She'll go away and linger where they have no babies 'round To keep folks busy rocking — but really this is shocking, And she doesn't mean a word of what she says, I will be bound.

'Tis true she cannot bear to even walk a square To buy a spoon of cotton, or stamps for mamma's mail, And it's much against her wishes that she's set to washing dishes, To keep of darning stockings is enough to make her pale.

In fact, she wants to shirk everything resembling work, And the only thing she does enjoy, so far as I can say, Is to take her doll and book, and within some quiet nook To read of elves and fairies, and dream the hours away.

— E. L. SYLVESTER, in *Harper's Young People*.

#### HOW "GUMMA" DRESSED JACK.

JACK came trotting into papa's room one morning with two little black stockings in one hand, two little black boots in the other, and several small articles of clothing over his shoulder.

"Papa," he said, "does you know how to dress yittle boys? Gumma's gone."

"Yes, indeed, my little man," said papa; he lifted Jack to his knee, and began to pull on one small stocking.

"Stop, papa! Stop!" cried Jack. "Dat ain't a-way! Gumma don't do it dat-a-way!"

"Well, how does 'Gumma' do it?" asked papa, pausing for instruction.

"Dis-a-way," said Jack, taking up one foot, and then carefully grasping a fat toe in his chubby hand.

"Here, Misster Toe, you an' your brusers mus' go into your yittle black house. Now don't begin to wiggle. One, two, free, — dere you go!" And Jack pulled his stocking over his five toes and up to his knee. Then, looking up into his papa's face, he said, "See?"

"Yes," said papa, smiling. "Here goes the other foot. Now, Mr. Toe, you and all your brothers!"

"No, no, papa!" cried Jack. "Dat one is Mishter Toe, an' you mus' say 'all your yittle sissers.'"

"Oh, ho!" said papa. "Well, then, Mrs. Toe, and all your little sisters! One, two, three, — there you go!" And the second stocking was on.

"Now," said Jack, "you mus' put on the woof."

"The what?" asked papa.

"The woof to the house." And Jack pointed to his boot.

"Oh, the woof! Very well." And papa put on the boot, and began buttoning it with his fingers.

"Dat ain't a-way!" cried Jack again. "You mus' get a hooker, and lock all 'e' doors, so all the yittle brusers and sissers won't get out 'e' house for all day."

"Now, see here, young man," said papa. "Does grandma go through with all this rigmarole every morning?"

"Of courst," said Jack, looking at papa with surprised eyes.

"Well, papa hasn't the time. So let me get you into your clothes quick, before the breakfast bell rings."

So Jack had to submit to being dressed in a hurry, without his grandmother's pleasant romancing.

The minute he got downstairs he went to his mamma, and asked: —

"Fen's my gumma comin' home?"

"She is coming tomorrow," said mamma. "Dat's nice," said Jack; "for," he whispered into mamma's ear, "my papa don't know how to dress yittle boys." — Babyland.

## Editorial.

## THE SWEETEST NAME.

HOW much is Jesus in our thoughts? How often is His name upon our lips? There is no sweeter name. What pains are we taking to please Him? What sacrifices are we making for Him? He gave up all for us. Do we ask His counsel first when any difficulty comes? Do we instinctively turn to Him on all occasions as our best and truest Friend? He is just that to all who will let Him. Are we coming to understand Him more and love Him better each day? He satisfies every need. Only they whose souls are filled with the love of Jesus have really begun to live.

## WHAT IS DEATH?

**D**EATH is sunrise, not sunset. It is birth into a better state of being. It is not destruction, but transition. It is something to be hailed with joy, not shrunken with horror. This is the Gospel view of death. But the faith of the average Christian is so weak that these expressions seem strange to him; he regards them with amazement. Happy indeed is he who, like the Apostle, looks upon death as gain, and walks at liberty all his days delivered from fear.

## TALK ABOUT IT.

**H**IS who is determined to become "rich toward God," and to that end is looking carefully after the various sources of spiritual revenue, will by no means neglect opportunities for religious conversation. He will feel that he cannot afford to lose the stimulus to his soul and the enlargement of his religious knowledge that comes from comparing experiences with others. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." They that fear the Lord should certainly speak often one to another about the things lying nearest their hearts. If religion is steadily ignored as a topic of conversation among those who meet socially or privately day after day, how is it possible they should consider each other to be really in earnest after likeness to Jesus? There is pressing need of a change of habit in this regard among professing Christians.

## DIVINE UNION.

**N**OTHING is of more importance, if we would rapidly grow good, than the habit of making all the petty trials, annoyances, and griefs of every-day occurrence a means of uniting the will more fully with God's. This is the true mission of trials, and only as we use them to this high end are we using them aright. Alas! most people find it a very long and difficult lesson. Nevertheless it can assuredly be learned. The trifling disappointments and sorrows, the crossings of our will or inclination that come so constantly, may yield, each of them, but a trifling gain; but the total sum shall be glorious indeed. Every time we utter down deep within a hearty "amen" to any of these minute manifestations of God's will, the union between us and God is made a little closer.

## WALKING WITH GOD.

**I**T is well to get momentary interchanges of thought with God all through the day. It is the only way to really walk with Him. A great many chances for this happy intercourse we let slip through pure carelessness. When anything specially pleases us, let the bountiful Giver be sincerely thanked for it. When we receive from Him a portion of physical food, there is a good chance to get a large mouthful of bread from heaven. When we admire any object of nature, its Creator should be praised. When we see any sight of suffering or sin, supplication must rise to the Saviour. Thus may we make all the events of life channels of blessing and means for promoting that close, constant intercourse with God by which alone we shall grow to our proper spiritual stature and be thoroughly transformed into His image.

## CHRISTIAN CITIZENSHIP.

**M**AN is born into society. At the earliest moment of consciousness he finds himself in the family and involved in the relationships which that organic unit implies; so that, though an individual, he is also much more—he is a part of a social economy extending as a vast network over the world and across the ages. In dealing with man we must consider him in this

double aspect. An individual unit, he is at the same time a component part of a larger social unit. The mistakes in our anthropological teachings are generally found to be in a failure to take this comprehensive view. We seize and consider but a part of our problem and of course find the result incorrect.

The vice of such partial treatment has run through much of the Christian teaching of all ages. The teachers of all schools have had truth, but not the whole truth. The teaching has veered now to this side, then to that. Men have been slow to take up truth in its wholeness. The Mediæval Church considered man as a fragment of the social mass, being unconsciously swayed by the old Roman sentiment which merged the individual in society, making the state everything, the single man an unimportant incident. In the huge ecclesiastical conglomerate known as the Roman Catholic Church, the individual is lost in the mass and in the array of machinery. The Reformers realized how the individual, in the old church, had been buried out of sight; and, in the attempt to remedy the evil, ran to the other extreme, treating man as an individual and making small account of the multiplied relations which must always powerfully affect his inmost being. Protestantism has not always sufficiently realized that man cannot become independent of his relations. What he is in himself must always be powerfully affected by what is around him; the environment, though by no means so as the dirt philosophers claim, has very much to do in shaping man's character. The tendency at present is in the opposite direction. The balance must be restored by taking the individual into his relations. He must be a Christian not only in the heart, but in the home, the hamlet, the state; he must be a citizen as well as a saint. In the teaching of our Lord, in this particular, there was always great breadth and fullness; He began his work in the heart, but He never ended there. Man was shown his duty in service as well as devotion.

In the revival of patriotism we must not omit the Christian view. In building the Christian state we must have Christian sentiment and Christian effort. The Christian temper must show itself in the domain of government and practical politics. The state as well as the individual must be religious, not by putting its machinery under an ecclesiastical corporation, but by making it amenable to the moral standards of the Gospel. What is forbidden to a Christian man cannot be allowable in a Christian politician; he is to put the New Testament not only in his pocket, but in his conduct as well. Americanism is poor when separated from Christian sentiment. The American ideal sprang out of the Bible and must find its constant nourishment therein. We must not forget that America is a Christian state. It was born of Christian feelings and hopes and purposes, even though not entangled by any ecclesiastical alliances; it was designed to be a free Christian state in which a free church was to be allowed and protected.

## VOTING ON THE WOMAN QUESTION.

**T**HE woman question is up again, and will not down till settled by the General Conference. It assumes a variety of forms, but action by the Conferences will be on the Hamilton plan, on the Baltimore plan, or on the New York plan. The first is the double back-action plan, by which you say "no" when you mean "yes;" the second is a direct vote to change the constitution so as to admit women under the law; and the third is to postpone action till the General Conference shall take affirmative action, and recommend something to the Annual Conferences. What the end will be no man knoweth, only that somebody will be disappointed. Whatever the result of the current contest, this paper will stand by the church, and it will also give its influence to secure a fair hearing for whatever action the General Conference shall take in regular form, and having due regard to the vested rights of the entire membership of church and ministry. The obligations upon us compel this conservative course. There is no interest at stake that can justify resort to methods of doubtful legality. If the composition of the General Conference is to be changed, of necessity the constitution must be changed, and it is better to keep the women out a century longer than that they should be brought in under any plan that wears the appearance of fraud or indirection. It is an old maxim in law that nothing should be done by indirection that cannot be done directly.

This much being premised, the Hamilton

plan is out of the question. It is not a direct plan. It was not formed with due regard to existing conditions or to the action of preceding General Conferences. It betrays a purpose the opposite of a straightforward intention to respect the judicial decision of 1888, which is now the law of the church, and looks to the overriding of that decision without formal reversal, and to altering the composition of the General Conference without a formal alteration of the fundamental law under which it is constituted. There is justice in the claim that this is the most revolutionary measure ever presented to a General Conference. So lacking is it in the elements of fairness that the most its warmest friends will attempt to apologize for those who were active in placing it where it is. The expression of the people with regard to it, given in the meagre vote of last year, amounts to nothing. That vote was simply a farce. Of course, the voting was mostly done by those who wish the admission of women, and so appears in the returns, although it is known that many voted the opposite of what they intended, supposing they must vote "yes" on the proposed amendment, not perceiving that an affirmative vote was a vote for the exclusion of the women. The preachers are now in the same awkward plight. They must vote "no" if they want the change, and "yes" if they do not want it. Every vote for the Hamilton proposition is a vote against its purpose, and every vote against it is a vote for the thing it aims to accomplish.

The Baltimore plan is the same that was voted on the last quadrennium, known as the Neely amendment. It proposes to change the constitution in the regular way, and has the merit of being direct and honest. Any friend of the admission of women can vote for it without stultification. Even those who still think the constitution does not need changing in order to admit of this new class of delegates, can do this consistently, because the General Conference has declared judiciously that the change is necessary. This Baltimore plan was not submitted by the General Conference, but it is as lawfully and as formally before the church as is the other. The Annual Conference has as much right to originate proposed amendments as has the General Conference. Indeed, the first provision for originating such changes gives this power to the Annual Conference, while that which allows the General Conference to originate changes is an alternative provision. Then, according to the exact letter of the law, the Annual Conference has the first right to inaugurate changes in the constitution, and propositions from that source may well take precedence.

While the Hamilton plan originated in the General Conference, it does not come from the General Conference in the disciplinary way. It was neither adopted nor recommended by the General Conference. It was "submitted" without "recommendation." This is exceedingly important. When a matter requiring a two-thirds vote is voted on, and receives only a majority vote, it is not adopted, but rejected. At the last election of Bishops a rule required a two-thirds vote to elect, and several received a majority of all the votes cast, but were not elected till the two-thirds vote was obtained. This Hamilton plan was not voted on in form for its adoption as a constitutional amendment, but a motion to submit it to the people and the Conferences without recommendation was passed by a majority vote. It is thus pending without the formal "recommendation" necessary to bind the Conferences to vote on concurrence. Indeed, there can be no "concurrence" because there has been no preceding official action. It is, therefore, clear that if members of the Annual Conferences disregard this informal "submission," and vote not on this, but on other propositions from other sources, their action cannot be construed as disrespectful to the General Conference, neither will it be violative of any obligation. They may simply prefer to allow this unadopted and unrecommended plan to rest in its own confusion; and if they do, its friends, who are its bitterest enemies, will have no right to complain.

It is presumed that the Bishops deem it their duty to "submit" the plan to the Annual Conferences. They have begun this and will continue it. With this their duty ends. They will neither force a vote nor control a voter. No one is under obligation to vote unless he desires to. The General Conference has not commanded any Annual Conference to vote, and could not if it would. If any member of any Annual Conference claims the right to vote, no one

will dispute it. No Annual Conference will hinder any one who wishes to record himself as favoring or opposing this wonderful amendment. It is fortunate for all concerned, and especially for those who wish in a lawful way to make women eligible to the General Conference, that the church cannot be compelled to do even a right thing in this outrageously wrong way, or lose the privilege of doing it at all. Methodism is too great to be unable to correct the mistakes of its misguided friends.

## The Chattanooga Convention.

**I**N connection with our report of the International Conference last week, we said editorially:

"If, as is indicated by a paragraph from our correspondent, the Negro was the subject of special and premeditated discrimination, then, however successful this gathering may have been in other respects, we should much prefer that it had never been held. The paragraph in the report to which we refer is as follows: 'During the Conference the seats specially reserved for the colored people were well filled, some hundreds being in attendance at each session.' No other inference seems reasonable than that those who had the arrangement of this convention in hand deliberately planned to draw the 'color line' by compelling the colored Epworthians to sit by themselves. But we withhold further comments upon this matter until we learn the exact facts in the case."

Desiring to obtain absolutely correct information concerning this matter, in order to do all parties impartial justice, we wrote to the three General Secretaries, enclosing the above paragraph, and requested explanatory statements for publication. We received a reply from Secretary Schell, but as it is marked, "Not for publication," we do not feel at liberty to make any reference to it. We are at a loss to understand, however, why he was unwilling to state the case for our columns. From Secretary Steel we received promptly the following response in specific reply to our editorial paragraph:

"Your favor is just received. It is not fair to put it in that way. There was no 'discrimination' against the Negro; but, according to the universal customs of this part of the country, a particular section of the tent, and one of the best places in it, was reserved for the Negroes. We met in the name of the Lord, each and all agreeing for that great occasion to respect each other's prejudices, and avoid whatever would mar the harmony of the meeting. Our colored friends met us in the same fraternal spirit, and conducted themselves like Christian gentlemen. They were politely considerate of the delicate situation, and their courteous bearing was far more effective than any lectures we might have on equality to disarm what we call 'race prejudice.' Had you been there, you would have felt the deep and blessed influence of the meeting, and would think twice before you would arouse a spirit of criticism. If you understood the whole situation here, you would approve the motive and policy and ironic purpose which arranged the plan of the Conference."

From Secretary Crews, of the Methodist Church of Canada, the following brief but courteous and expressive note is received:

"I am in receipt of yours of the 1st inst. I know very little of the facts relating to the attendance of the colored people at the Chattanooga Conference. I noticed that they sat together in a very good location well to the front, but I cannot say who was responsible for the arrangement. Some of the Southern people seemed to think that it was a great triumph over prejudice to have them in the tent at all. I believe that some little difficulty arose in the case of one or two colored delegates, but they accepted the situation as graciously as possible and attended the Conference right through."

From a prominent and highly respected layman in Chattanooga, who is able to say, "I belong to the Methodist Episcopal Church. My father gave the best years of his life to the Union cause. I am an ardent Republican. My prejudice is with you, but being on the ground and seeing it all, I think the best was done that could be done," the following response is received:

"You of course understand that this was not a meeting of the representatives of the Methodist Episcopal Church alone; in fact, it was understood from the start that the M. E. Church, South, was to lead in it. Dr. Steel was chairman of the committee of arrangements, and the meeting came where his church was the strongest. Two years ago it was all our own way at Cleveland; two years hence we will be guided by the local customs in the Dominion."

"The custom in this section is for the colored people to sit separately from the whites when they come together in public gatherings, and it is true this custom was followed largely in the International Conference. The place-of-meeting committee, for the Conference, after consulting the colored people here, and with the full approval of their leading representatives, instructed the ushers to say to the colored people when they came to the meeting that a large, desirable space in the tent was reserved for them. If they chose to go elsewhere, they did so, and in fact did scatter through the general audience at every meeting. The instructions to the ushers were that the colored people should be treated with courtesy and consideration. I am sorry to say that in two instances that were reported, an usher so far exceeded his authority as to show rudeness to some colored ministers seated outside of the space reserved for them. For these individual offenses no excuse can be offered except that the greatest care was used in the selection and instruction of ushers."

"Three prominent colored men were on the program. Dr. Bowen in the tent was accorded a most enthusiastic and respectful hearing by the whole audience. He was warmly congratulated and his remarks commended by leading Southern Methodists. The colored speakers had tickets to the guests' platform and occupied any seat there when they wished to do so. Again, Bishop Lane, of the African M. E. Church, was invited to join with the other Bishops in the sacramental service, and the colored ministers were invited to commune with the white ones."

"The meeting signalized great advancement for the colored brother. Dr. Bowen recognized it in his speech, and in private conversation said

so much had been gained he was rejoicing over that instead of looking at any little things that were not just as he would like to see them. It is no secret that Dr. Steel is 'catching it' from some members of his own church because of the concessions he made, and I hope you will pardon my saying that I can't quite see very much occasion for either the friends of the M. E. Church or its colored membership 'tearing their hair' about any part of it."

In connection with these statements, the declarations beginning upon page 4, of this issue, under the caption, "The Chattanooga Convention and the Color Line," should be read. No truer friends of the Negro can be found in the church than the five men who there express their opinions. Because of these frank and comprehensive views of the situation, we must confess that the case was neither so serious, grave nor pronounced as we had been led to suppose.

### Personals.

— Rev. J. W. Hamilton, D. D., arrived in Boston on Monday. He will take his family to Marshfield for the season.

— Rev. N. R. Peck of California Conference celebrated the sixtieth anniversary of his ministry, June 9, by preaching at Pacific Grove.

— The *Epworth Herald* is authority for the statement that "Bishop Merrill believes that the removal of the time-limit means the destruction of our itinerary."

— As was expected, Rev. H. A. Clifford, of the Maine Conference, proves himself to be a very interesting correspondent. We have another letter from him, which will appear in our next issue.

— Rev. J. B. Lapham, presiding elder of Augusta District, was present at the Commencement at Middletown to witness his son's graduation from Wesleyan, and last week he spent some days at his old home in Greenville, R. I.

— The *Lewiston Journal* has recently printed sermons delivered by Rev. Dr. E. S. Stackpole, of Auburn, Me., upon the inspiration of the Scriptures and the proper observance of Sunday, which have received appreciative attention.

— Joseph Cook is reported to have disposed of his interest in *Our Day* — the Altruistic Review — to Dr. H. A. Cuppy, his former associate editor. No doubt Mr. Cook has learned that the inauguration of a new publication — a desire very general and ardent among novices — has not been attended with the encouragement, financial and otherwise, that was expected.

— Rev. Edwin A. Blake, D. D., has received the title of Ph. D., *pro merito*, from the University of New York. His thesis was upon "Buddhism and Christianity," and was of such high rank as to receive the above commendation. Dr. Blake is now under engagement to give a course of lectures on Comparative Religions in one of our universities the coming year.

— The *Pittsburg Christian Advocate* says: "Mrs. Ann E. Baldwin, known as 'the mother of the West Virginia Conference,' died at Parkersburg, June 25. For many months she was a great sufferer, but her end was peace. She was doubtless the oldest Methodist minister's widow, in length of widowhood, in American Methodism, if not in the world. Her husband, Rev. Charles R. Baldwin, of the Ohio Conference, died Nov. 9, 1839. Thus for nearly fifty-six years had she been a widow. Her work for God and Methodism will endure."

— While Bishop Walden was in Honolulu, Senator Waterhouse, in his honor, gave a dinner at his summer residence. Among the other guests were President Sanford B. Dole and wife. The Bishop approved the purchase of a splendid lot, centrally located, and the trustees of our English-speaking church decided to proceed immediately to the erection of a tabernacle to cost about \$2,500. Bishop Walden told Mr. Peck that he considered the outlook for our work in the Islands very hopeful. Senator Waterhouse is president of the board of trustees and in every way a firm friend of our cause.

— The *Central* makes mention of a more than centenarian in the following terms: "Presiding Elder W. F. Clayton, of the Hannibal District, Missouri Conference, claims to have under his jurisdiction the oldest Methodist in the world, David N. Dell, who was born near Harrisburg, Pa., March 4, 1785, and who was therefore 110 years old last March. Father Dell came to Missouri sixty years ago; he now resides at Truxton, and is in remarkable vigor, claiming that he 'could still work if he had his eyesight as it used to be.' He has been a member of the Methodist Episcopal Church since he was 'a very small boy' — to use his own expression. He is a truthful and happy specimen of what the Psalmist calls 'a good old age.'"

— Rev. S. McBurney writes from Philadelphia, Pa., under date of July 4: "I have just received a telegram announcing the death of Rev. Dr. J. M. Williams, formerly pastor of St. Paul's M. E. Church, Fall River, New England Southern Conference. For two years he has been president of Burlington College (P. E. Church), Burlington, N. J. June 16, he dined with me, preached morning and evening in St. Paul P. E. Church, Camden, N. J., and on reaching home that night was taken ill, and it pleased God to translate him." The announcement of Dr. Williams' death will be read with sincere grief by his many friends in New England. Before changing his church relationship to the Protestant Episcopal Church, he was stationed at Pine St., Portland, Maine, First Church, Concord, and St. Paul's, Manchester, N. H. We knew him

intimately; he was a devout, high-minded and noble man.

— Miss Clara M. Nichols, of West Brookline St., sailed for Europe on the "Ethiopia" from New York, on Saturday, July 6.

— We are very glad to learn that Dr. Lanahan has fully completed his narrative of four years in the Book Concern, and that it will be published early in the fall.

— Rev. S. H. Day, D. D., and Mrs. Day, of St. Augustine, Florida, are in New England for the summer. They will make their stay mainly with friends at North Easton and Providence.

— The *Standard* of Chicago, in speaking of Rev. Dr. O. P. Gifford, says: "He has already won the hearts of the people of Buffalo, and is often called upon for addresses in different parts of the city."

— Rev. Dr. Frank M. Bristol, of First Church, Evanston, Ill., and Mrs. Bristol sailed, last week, for a brief trip to Europe. Dr. Charles J. Little, president of Garrett Biblical Institute, will fill Dr. Bristol's pulpit.

— Rev. J. D. Beeman and wife spent Commencement week at Middletown, Conn. Their son, L. M. Beeman, graduated the present year from Wesleyan University, but will return for a post-graduate course.

— Rev. Joseph Enright, a superannuate of the Vermont Conference, passed to his reward, July 1. Memorial services were held, Friday, July 5, in charge of Rev. L. L. Beeman, presiding elder of Montpelier District.

— Rev. R. W. Harlow, of Park Rapids, Minn., formerly of the Vermont Conference, but for eleven years connected with the Congregational denomination, has come to New England to spend the summer, dividing the time between friends in Charlestown and Worcester.

— Miss Josephine L. Baldwin, daughter of Rev. Dr. S. L. Baldwin, sailed for Europe, June 22, to be gone until autumn. Miss Baldwin for the past ten years has done considerable editorial work for the *Christian Advocate*, and is very active in primary Sunday-school work.

— Mr. R. S. Douglass and wife, of Plymouth, who went to the Chattanooga Convention with Rev. F. B. Graves, have invited the party to Plymouth for a reunion in August. They are preparing to give them a most enjoyable time, and the old Puritan town, with its cool breezes, is an excellent place for it; and with such hosts, doubly so.

— The *Northwestern* observes: "It is stated that the appointment of Rev. Dr. T. J. Leak, pastor of Trinity Church, Chicago, to the pastorate of Emory Church, Pittsburg, Pa., will be recessed; also, the appointment of Rev. Dr. A. C. Hirat, pastor of Simpson Memorial Church, San Francisco, to the pastorate of Centenary Church, Chicago."

— Rev. A. W. Pottle writes from Portland, Me., under date of July 3: "We reached this city this morning after a six days' ride from California. My family will remain for the present at Waterville. After a continuous pastorate of more than thirty years I find myself without work or a home. Am available for pastoral work when any opening occurs."

— The *Southwestern Christian Advocate* says in its last issue: "Seldom was the degree of D. D. more worthily bestowed than upon Rev. E. O. Thayer, of the Maine Conference, by the trustees of the New Orleans University at the recent Commencement. It was done in recognition of his eight years' faithful work as president of the school. Our oldest school is full of its old-time prosperity.

— The *Watchman* is characteristically forceful and suggestive in the following paragraph: —

"It is related in the biography of President Martin B. Anderson, that, while president of Rochester University, he was wanted as president of Brown University. His reply was: 'No, I am going to stand by Rochester. Rochester invested in me when I was unknown and without value; if the investment has not proved a failure, Rochester deserves the profits.' We could cite some instances in which this example of President Anderson has not been followed."

— President J. M. Durrell, of New Hampshire Conference Seminary, writes from Kennebunkport, Me., under date of July 5: "We had a great time at the semi-centennial Commencement, but, like all things that pertain to human affairs, the festivities were tempered by sadness. Mr. Leroy Rogers, our steward, died suddenly the day following school. Sitting down to rest, he gasped, and was gone. Heart difficulty was the trouble. The sea breezes of this delightful place are restoring my vigor and courage."

— We are greatly pained to learn of the decease of Mrs. Sarah A. Worth, wife of Rev. W. T. Worth, pastor of St. Paul's Church, Lynn, who died, July 4, aged 58 years and 11 months. She had been in declining health for some time. The final illness confined her to her couch for two weeks, and at last she peacefully, painlessly and triumphantly passed away. She knew the end was close at hand and did not fear to go. On the morning of her death she desired the gas extinguished, saying, "I want to see the daylight." A daughter said, "Mother, the day has come." "Yes," she replied, "and the shadows have all fled away." She has been her husband's faithful and devoted companion in all the stations he has filled. Funeral services were held at St. Paul's Church, Monday, the 8th, Rev. Dr. Knowles, presiding elder, having charge. She was laid to rest in Pine Grove Cemetery, Lynn. A fuller notice will soon appear in our columns. The husband and children will receive the tender and prayerful sympathy of a large circle of friends.

### Brieflets.

The remarkable address of John Woolley delivered in New York upon the Fourth of July will be found upon our third and fourth pages.

"A man might empty a church tonight," said Dr. Parker in a sermon at the City Temple, London, "if he preached on justification by faith, or any of the grand, living, juicy doctrines of the old orthodoxy. One day we shall get tired of the new paste — then we shall ask for the old diamond."

Our Book Table in this issue is especially full and interesting.

The *Methodist Times* (London) says: "The Rosebery ministry has fallen, and no one has done more to promote that catastrophe than Lord Rosebery himself. Evidence reaches us from every part of England that nothing has done more to discourage the best friends of the Liberal party than the way in which Lord Rosebery has clung to the turf."

Two sons of the distinguished president of the University of Vermont will be found among our contributors upon page 2. In this instance, at least, pronounced literary ability is transmitted.

Possibly some of our readers may find comfort in the following statement credited to Mr. Gladstone: "I hate getting up in the morning, and hate it the same every morning."

We shall present in an early issue a symposium of representative opinions upon the removal of the time-limit.

And now the *Standard*, the very excellent Baptist paper published in Chicago, comes to us in the modern form. It was always welcome, but will be more so in this convenient shape. The Universalist papers resist the change longest, greatly to our surprise.

Through the courtesy of Dr. William Rice, a copy of the interesting and valuable annual report of the City Library Association of Springfield is laid upon our table.

The columns of the *Christian Guardian* of Toronto, the official organ of the Methodist Church of Canada, give unmistakable evidence of the absence of the trained and able pen of its former long-time editor, Rev. Dr. E. H. Dewar.

*Christian Work* is quite expressive in saying:

"The individual cup-fad does not seem to be spreading. The Presbyterian General Assembly declared against it — though it is a matter for each church session to decide for itself — and the religious press largely oppose it. The change can only be defended as a necessary measure to secure cleanliness. As to the microbe scare — well, a healthy Christian draws in more microbes with every breath than he would drink from the communion cup if he was to communicate every Sunday and live to the age of Methuselah."

At a special meeting of the trustees of Wesleyan Academy, held at Springfield, July 3, it was decided to erect at once a new and thoroughly equipped Gymnasium. More than \$25,000 was announced as ready for that purpose. This will be welcome news to the Wilbraham boys and girls. For years this institution has given special attention to physical culture, and now every facility will be possible for the best training. This gift, in addition to those made known during anniversary week, indicates that our oldest school is full of its old-time prosperity.

If correctly reported in the *New York Sun*, Rev. A. W. Halsey, pastor of the Spring St. Methodist Episcopal Church, New York city, at the funeral of the recently electrocuted murderer, Dr. Buchanan, would much better have confined himself to the use of the excellent ritual which the church provides. Dr. Buchanan was a brutal, premeditated and desperate murderer, who died, so far as is known, as he lived — hardened and unrepentant, and without the exhibition of a single redeeming quality. And yet Mr. Halsey is reported to have said, with much else of sensational and sentimental "gush": "However much the law may err, however much at fault human judgment may be, God's wisdom is unerring, and He does all things well. Let us, therefore, strew flowers over this grave today, and as we breathe their fragrance let us think only good of our departed friend." To talk about strewing flowers over the grave of such a wretch, and to think good of him, is to confuse all sense of justice for this world or any other.

The *Christian World* (London) of June 27 has the following abstract of an address delivered by Rev. John Watson — "Ian MacLaren" — at the Yorkshire United College, who took for his subject, "The Art of Preaching." Of all arts, he said, preaching is not only the oldest and most important, but ought to be the most beautiful and the most perfect. Every art has some canons, and he would submit them from the standpoint of the pulpit, hoping that they would also commend themselves to the pew. Preaching must have the following requisites: unity, lucidity, beauty, illustration, charity, delivery, and intensity. A sermon ought to be the most beautiful thing in the way of speech that people would hear from one Sunday to another; but it would never be made beautiful by mere quotation — which, if not the climax of what one has to say, is often a vainglorious and foolish interruption — nor by mere abundance of illustration. After expressing a preference for the delivery of unwritten sermons, which did not necessarily mean a lack of preparation,

he concluded by urging as supremely important that the passion of Christ should fill the preacher — the love of Him who died and the love of the people for whom He died.

On petition of Rev. G. H. Bates, presiding elder of Norwich District, the Connecticut Legislature has amended the statute regulating the election of trustees, in the following words: "Upon the formation of any Methodist Episcopal Church the first election of its trustees shall be made by the quarterly conference, and said trustees shall hold office until the next ensuing annual election." Heretofore the law has made no provision for creating a new board of trustees, and, in fact, has practically prohibited it. This action had the approval of Rev. Dr. North, of the New Haven District.

Thousands and thousands of Christian Endeavorers are pouring into Boston, as we go to press, as delegates to the International Convention. Services will be held in Mechanics Hall and in two immense tents on the Common — Tent Endeavor and Tent Williston — and even these will not be sufficient to accommodate all who will want to hear and see what these young Christians are doing. Some of the decorations in the city are beautiful, the colors of the Society — red and white — being artistically intertwined with flags, with "C. E." everywhere. The committee in charge has made most perfect and comprehensive arrangements for the accommodation of the large number of visitors, to whom we extend a very hearty welcome.

The *Commonwealth* (London) supplies much important information in the following paragraph:

"Hebrew is rapidly becoming a living language again. This is one of the singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurrection of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893 a Jewish monthly was started for juvenile readers, and this also was in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews cannot die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the Gospel which is saving the Welsh language from rapid extinction."

Rev. Thomas A. Dorion, pastor of St. Jean's Church, Manchester, N. H., writes: "My daughter Laura, who is on a visit in Canada, wrote under date of July 6 the following amusing incident: 'The other day when we were out in the country a woman asked me what my father did. I told her, "C'est un ministre Protestant." "Ah! Ah! Oui, oui, t'es!" And she got up and took her beads in her hands all the time I was there. We were buying eggs. After we left I saw her put the chair I sat on out-doors.' There are thousands of such honest women in Canada. Good Roman Catholics, but they need the Gospel very badly."

— Dr. Theodore L. Cuyler writes: —

"The late Dr. Thomas H. Skinner was one of the godliest men I ever knew. When a circle of eminent ministers met at his house one Saturday evening he requested them to join in singing Schmoke's beautiful hymn: —

"My Jesus, as Thou wilt:  
Our may Thy will be mine!  
In Thy will we trust,  
I would my all resign.  
Straight to my home above,  
I travel calmly on,  
And sing, in life or death,  
"My Lord, Thy will be done!"

On the next Saturday evening that same circle of brethren joined in paying loving tributes to his memory! The noble veteran had yielded up every wish to his Lord and Redeemer, and was sweetly surprised into heaven."

The remark of a contemporary, with reference to the extraordinary statements on various topics that every little while go the rounds of the press, that "of thirty-seven cases looked up within a comparatively short time only one has been found true," reminds us of the old distinction made by a witty author between an ambassador and a news-writer. He says: "An ambassador is a man of virtue sent abroad to tell lies for the advantage of his country; a news-writer is a man without virtue, who writes lies at home for his own profit." This definition is about one hundred and fifty years old, but it might well have been made today so far as its applicability to many modern reporters is concerned. Their inventiveness is truly marvelous.

A reader of ZION'S HERALD thus expresses his intelligent appreciation of the late Dr. A. J. Gordon's volume upon "The Ministry of the Spirit": "If there has been a book written under the direct influence of the Holy Spirit in this age, this must be one. Dr. Gordon was not wise above what was written. He has no hobby to sustain by stretching and straining the Scriptures. He is so fair, giving what must seem to every Bible student the legitimate sense of all his quotations, with simple directness, and one feels the warmth and — what shall I call it? — the spiritual afterglow, of his great broad soul filled with Divine light, pure and transparent. Just put that book alongside of the theoretical emptiness of much of the religious teaching of our time! There is no comparison. Let me suffer injustice, cruel wrongs, sorrow upon sorrow, but let me live in the presence of such souls as Dr. Gordon in that other and better life. How many times I have said, 'How could the Lord let him die?' And the answer comes, 'He had finished his course. His lessons were all learned.' Discipline no longer needed, his was a finished, well-rounded, perfected character. And so 'he is not.' Last evening I was impressed to recommend that book in the prayer-meeting, but one must have had some deep spiritual intuitions or he would lay it down saying, 'That is beyond me.'"

## The Sunday School.

## THIRD QUARTER. LESSON III.

Sunday, July 21.

Lev. 10: 1-11.

Rev. W. O. Holway, U. S. N.

NADAB AND ABIHU.

## I. Preliminary.

1. **Golden Text:** Do not drink wine nor strong drink, thou nor thy sons with this. — Lev. 10: 8.

2. **Date:** B. C. 1491.3. **Place:** At the foot of Mount Sinai.

4. **Home Readings:** Monday — Lev. 10: 1-11. Tuesday — Exod. 30: 1-19. Wednesday — Exod. 34: 1-10. Thursday — Isa. 28: 1-7. Friday — Exod. 22: 22-28. Saturday — 2 Chron. 28: 14-21. Sunday — Nahum 1: 1-10.

And now that the priesthood had been separated, cleansed, invested with robes of "glory and beauty," anointed and fully consecrated, the Holy Place is opened for the representatives of Israel. And Moses and Aaron (the mediator and the priest) went into the tabernacle of the congregation (verse 23). Moses, as representative of God, had been in before. But it was the first time that Aaron had entered. It was the first time the people had been represented there. For you must remember, Aaron enters with the onyx stones upon his shoulders and the gems upon his breast. On his shoulder and on his breast he carries with him all the tribes of Israel into the Holy Place; and there he finds on his right the table with the bread of the presence upon it, on his left the golden candlestick with its seven lights, in front of him the golden altar with sweet incense rising from it before God. On his right hand, Life; on his left hand, Light; before him, Love; and only a veil, a thin veil, between him and the throne of God. Well may he bless the people when he comes out (verse 23); and well may the glory of the Lord appear, and fire fall from heaven upon the altar (verse 23); for now those "who were afar off are brought nigh" by the blood of atonement (Gibson).

## II. Introductory.

The national worship had been inaugurated amid circumstances of unusual splendor and solemnity. Jehovah had deigned to manifest Himself in the fiery glow of the Shekinah, and to accept the offered sacrifice by the emission of a flame which consumed it to ashes — a flame thenceforward never suffered to go out on the altar. The people, startled at the awful sight, fell prostrate in adoration. It was apparently at this point that the rash disobedience of Nadab and Abihu, Aaron's sons, recently anointed with the holy oil of priestly consecration and arrayed in their sacred vestments, clouded all the splendor, and by the swift judgment which smote them dead changed the scene from one of joyful worship into one of universal lamentation. These young men, perhaps elated with their new distinction, or, more probably, heated with wine, lighted their censers with "strange fire" instead of the sacred fire sent forth from God; and, as a punishment for their sacrifice, were instantly struck dead as with a lightning flash, which, however, seems to have left no mark of flame either on their persons or their clothing. It was a terrible stroke to Aaron, their father, who nevertheless "held his peace" when Moses remonstrated him of God's word: "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." Two of the cousins of the smitten priests were bidden to carry the bodies forth through the camp to the outside for burial, but the father and the brothers were forbidden to go forth with them, or even to indulge in the customary loosening of the hair and rending of the garments, on pain of death. The ritual was not to be interrupted, and the priests were not to abandon themselves to grief, both because such indulgence might seem to reflect on the Divine justice, and also because, in their separated life, the priestly functions were ever to be held paramount. The people could "bewail the burning which the Lord had kindled," but not those who had received the chrism of "the anointing oil." The catastrophe was made the occasion of a special enactment for the priesthood, God speaking to Aaron directly, and forbidding the priests forever after indulging in wine or strong drink when entering the sanctuary.

## III. Expository.

1. Nadab and Abihu — sons of Aaron, and probably his eldest sons. They had been permitted with their father to accompany Moses in his ascent of the sacred mount, were evidently held in distinction by the people, and had recently been solemnly consecrated to the priesthood. Says Bush: "They had been prominent actors in the solemnities of an occasion which should, above all other, have filled their hearts with reverence and holy awe. However it might have been with others in the congregation, we can scarcely imagine that any but the devoutest sentiments should have penetrated their spirits in view of the transactions in which they were engaged." His censer. — No hint is given to us in the sacred record of its shape or size. It was probably a metallic pan so made as to be portable and to carry burning coals from the brazen altar outside the sanctuary to the golden

altar in the Holy Place. These coals were put upon the altar, and on them frankincense (Ex. 30: 34-35) was sprinkled, the fragrant odor of which filled the sacred apartment, and was regarded as a symbol of prayer. The duty of offering incense devolved on the priests at the daily morning and evening sacrifices, but on the Day of Atonement the incense was burned by the high priest. Offered strange fire — not the fire prescribed, which was to be invariably taken from the brazen altar where it had been supernaturally kindled. They thus committed "a flagrant outrage on the solemn order of the divine service," enough in itself to provoke immediate divine chastisement. Before the Lord. — Whatever act was done within the sacred precincts, whether within or without the sanctuary itself, was regarded as being done "before the Lord," which he commanded them not — idiomatic for "which He forbade."

When we bring seal without knowledge, misconceptions of faith, carnal affections, the devices of our will-worship, superstitions, devotions, into God's service, we bring common fire to His altar; these flames were never of His kindling; He hated both altar, fire, priest, and sacrifice (Worship Hall).

2. **Fire from the Lord** — from the Shekinah probably. If they had reached the altar of incense the deadly flash of judgment smote them in the Holy Place; or it may be that they had not entered the sanctuary. Devoured them — not in the sense of consuming, but simply of destroying life. They were struck dead instantly by a fiery stroke which, as in the case of lightning sometimes, burned neither the body nor the clothing.

The severity of this judgment may be compared with that upon Uzziel (2 Sam. 6: 7; 1 Chron. 13: 10), upon the Sabbath-breaker (Num. 15: 39-40), or in the New Testament with that upon Ananias and Sapphira. In all these cases the punishment was not determined so much by the aggravation of the offense itself as by the necessity of indicating God's majesty, and by a signal judgment on the first occasion, preventing a repetition of the offense (Gardiner).

3. **Moses said unto Aaron** — not by way of reproach, but simply as an explanatory comment on the startling judgment, which may have been witnessed by both. This is it that the Lord spake. — This precise form of words is not found recorded elsewhere, but Gardiner cites Exod. 20: 44; 19: 22; Lev. 8: 33, as containing the substance of what was here quoted by Moses. I will be sanctified — held in such reverence in the hearts of the priests that minister in My presence that they shall keep My precepts, and not, after solemn warning, offer a worship of their own devising instead of the rites which I have prescribed; or it may mean, "I will be sanctified" (hallowed) "in their punishment." Them that came nigh me — a common designation of the priesthood. Before all the people I will be glorified. — God's indication of His holiness would be as public as the priestly infringement of it had been. Says Pool: "As they have sinned publicly and scandalously, so I will vindicate My honor in a public and exemplary manner, that all men may learn to give Me the glory of My sovereignty and holiness by an exact conformity to My laws." Aaron held his peace — struck dumb by "the righteous judgment of God" apparently, so that no murmur either against Moses or God escaped his lips, and even his natural parental feelings at this sudden and awful bereavement were held in check. Coqurel regards this silence as the silence of grief and not of insensibility, and says: "Of the silence of grief there is no example more renowned than that of Aaron."

Singular things are expected of all that draw nigh to God in any duty, but especially in the office of the ministry. Those that stand in the presence of princes must be exact in their carriage. God appointed both the weights and measures of the sanctuary to be twice as large as those of the commonwealth, to show that He expects much more of those that serve Him than of the rest of others. The souls of priests must be purer than the sunbeams, said Chrysostom (J. Trapp).

4. **Called Micaiah and Elizaphan** — cousins of the dead and probably their nearest relatives outside the priesthood. Being Levites (Exod. 6), the duty laid upon them was an appropriate one. **From before the sanctuary.** — Either, then, their bodies had been removed from the Holy Place, or their death had occurred just outside. Out of the camp — where interments usually took place.

5. **Carried them in their coats** — bore them forth without divesting them of their priestly garments which had become polluted by their sin. Ordinarily the cast-off garments of the priests were used for wicks in the lamps of the sanctuary, but Nadab and Abihu were buried in the "coats" (linen tunics) which they had disdained.

Whoever saw the dead bodies saw at once that it was the Lord's stroke, for the coats — the priestly coats — were left unconsumed. The Lord directed the fire, as He often directs the lightning, in such a manner that the persons were struck, but nothing besides. The stroke came on guilt alone! (A. A. Bonar.)

6. 7. **Uncover not your heads** (R. V., "let not the hair of your heads go loose"), neither rend your clothes — a stern prohibition of any indulgence in the customary signs of mourning on the part of the priests, who, being separated to holy service, were not for a moment to suspend that service, or depart in the slightest from the prescribed ritual, because of any personal grief. To abandon themselves to lamentations and rend the holy garments, would cause an interruption and involve a sacrilege which might cause a second act of judgment, and invoke upon the people, too, the Divine wrath. The grief, however, which they were forbidden to express, "the whole house of

Israel" were at liberty to indulge, it being understood that they always shared in the sins of their priests, and were therefore entitled to "bewail the burning which the Lord had kindled," and to mourn over the sin which had incurred so fearful a punishment. Shall not go out from the door of the tabernacle (R. V., "tent of meeting") — shall not attend the bodies to their burial. See also chap. 21: 12. The anointing oil of the Lord — separating them from the world and from selfish purposes and indulgences, and consecrating them wholly to Jehovah's service.

Any manifestation of grief on account of the death that had occurred would have indicated dissatisfaction with the judgment of God; and Aaron and his sons would thereby not only have fallen into sin themselves, but have brought down upon the congregation the wrath of God, which fell upon it through every act of sin committed by the high priest in his official position (chap. 4: 8) (Kell).

8. 9. **The Lord spake unto Aaron** — not through Moses, as usual, but to the high priest directly, probably to make the message more impressive. Do not drink wine (R. V., "drink no wine") nor strong drink. — This enactment in this connection seems to indicate that the sin of Nadab and Abihu was caused by excessive indulgence in wine. Their terrible death was to be monumental — the occasion for a precept of perpetual obligation. From this time onward the priests were forbidden to touch wine or strong drink when performing their sacred functions. The "strong drink" here referred to, though used sometimes as a synonym for wine, sometimes as a general term for any or all intoxicants, was strictly a drink prepared from anything but the grape — palms, wheat, honey, and the like.

It is the general opinion of the Jewish commentators, and not improbable in itself, that Nadab and Abihu had drank wine on the occasion which resulted in their death, and that the present prohibition was grounded upon the circumstance of their attempting to celebrate in a state of inebriation. The spirit of the precept requires of Gospel ministers that they be "sober, not given to wine (1 Tim. 3: 8, 9), lest they drink and forget the law and pervert judgment (Prov. 31: 6); lest they err through wine, and through strong drink are out of the way" (Ias. 28: 7). By its being forbidden to be used, however, on a particular occasion, it is implied that at other times it was not prohibited to them, as it was not expected that every priest should be a Nazarite (Bush).

10. 11. **Difference between holy and unholy** (R. V., "common") — an allusion to the incapacitating effect of indulgence in wine, which so bewilders the mind that it loses its power of discriminating between what is sacred and what is secular. Teach the children of Israel. — Says Bush: "They were not to incapacitate themselves from teaching the people to make the due discrimination. Thus Ezek. 44: 23: 'And they shall teach My people the difference [or how to distinguish] between the holy and the profane, and cause them to discern between the unclean and the clean.' With neglecting to do this, the priests are thus charged, Ezek. 22: 26: 'Her priests have violated My law, and have profaned My holy things; they have put no difference between the holy and the profane, neither have they showed difference [taught the people the difference] between the unclean and clean.'"

## IV. Illustrative.

1. **Observe (1), they died!** Might it not have sufficed if they had been struck with a leprosy, as Uzziah, or struck dumb, as Zachariah, or both, by the altar of incense? No; they were both struck dead. The wages of this sin was death. (2) They died suddenly, in the very act of their sin, and had not time so much as to cry, "Lord, have mercy upon us!" Though God is long-suffering to us-ward, yet sometimes He makes quick work with sinners. Sentence is executed speedily. Presumptuous sinners bring upon themselves a swift destruction, and are justly denied even space to repent. (3) They died before the Lord, that is, before the veil that covered the mercy-seat, for even mercy itself will not suffer its own glory to be affronted. They that sinned before the Lord died before Him. Damned sinners are said to be tormented in the presence of the Lamb, intimating that He does not interpose in their behalf. Rev. 14: 10. (4) They died by fire, as by fire they sinned. They slighted the fire that came from before the Lord to consume the sacrifices, and thought other fire would do every jot as well; and now God justly made them feel the power of that fire which they did not reverence. Thus they that hate to be refined by the fire of divine grace, will undoubtedly be ruined by the fire of divine wrath. The fire did not burn them to ashes, as it had done the sacrifices; not so much as singe their coats, but, like lightning, struck them dead in an instant. By these different effects of the saving fire, God would show that it was no common fire, but kindled by the breath of the Almighty. Isa. 30: 33. (5) It is twice taken notice in Scripture that they died childless. Num. 3: 4; 1 Chron. 24: 2. By their presumption they had reproached God's name, and God justly blotted out their names and laid their honor in the dust which they were proud of (M. Henry).

2. **And yet for this reason we must be exceedingly careful not to "sin willfully after that we have received the knowledge of the truth"** (verse 28), for, if we do, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." This is strikingly and fearfully illustrated in the case of Nadab and Abihu, recorded in chapter 10. Theirs was a most aggravated sin. They were the eldest sons of Aaron. They had enjoyed special advantages. They had been privi-

leged to go up with the seventy elders of Israel to the Mount of God, and see something of His glory (Exod. 24). And yet on the very first day, as it would seem, of their sacred service, they disregard the commandment of the Lord, and offer "strange fire" upon the altar. Possibly it was through strong drink that they were led so flagrantly to transgress, which will account for the absolute prohibition of it to the priesthood in this connection (verses 8-11); but if so, this was not accepted as any excuse. They were destroyed by "fire from the Lord" (verse 2). Just as in the case of Ananias and Sapphira in the early days of the New Testament church, so in the beginning of the Old Testament worship it was necessary to make an example of those who would lightly transgress the commandments of the Lord, so that all the world might learn the lesson, "Holiness becometh Thine house, O Lord, forever." A similar impression is made by the scrupulous care that was taken to make sure that Eleazar and Ithamar, the other two sons of Aaron, had fulfilled their duty in regard to the sin-offering (Gibson).

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## Our Book Table.

*Explorations in the Mississippi Basin. The Struggles in America between England and France, 1673-1863. With Cartographical Illustrations from Contemporary Sources. By Justin Winsor. Boston: Houghton, Mifflin & Company. Price, \$4.*

For the study of American history this volume furnishes an important aid. It is an introduction, opening the way to the later narratives of the Revolution and the progress of the nation. It affords a bird's-eye view of the struggle between England and France for the ultimate control of the continent. The key to the situation was the Mississippi Basin—a grand prize for which the two nations contended through a period of sixty-six years, or from the Peace of Ryswick in 1697 to that of 1763. The former left the English with a small strip on the Atlantic seaboard; the latter swept French control from the valleys of the St. Lawrence and the Ohio.

The author opens with a graphic account of the Mississippi Basin—a wide range of fertile lands coveted by the colonists of both nations. Central Asia and Europe are both filled with mountain masses, while America has in the centre quite the most remarkable land depression in the world. Between the Appalachians and the Rockies, the Lakes and the Gulf, is space for an empire. Through this fertile field flows the Mississippi with its great tributaries, the Missouri, and the Ohio. The possession of this great basin would determine the destiny of the continent.

The twenty-three chapters of the book unfold clearly and in order the movements on either side. In the beginning the English were at a decided disadvantage; they were confined to the shoestring between the sea and Appalachian range. The French held the valley of the St. Lawrence, and were reaching out into the central basin from the north, while Iberville planted a colony at the mouth of the Mississippi and was extending his long arm up the valley to St. Louis. The Spaniards were encamped in Florida and claimed the immense tracts beyond Louisiana. Though they hoped to win the territory to the north, they were comparatively dormant. The real struggle was between the English and French. The latter started in the race three paces ahead. The interest in the story lies in the efforts of the English to get to the front and bear off the prize. The story is marvelously well told. The English won by pluck and perseverance. They won still more by the superiority of their civilization. The French colonists were courageous, devoted to the priesthood, and ready to sacrifice fortune and life, but they were children, while the English settlers were a class of independent and stalwart men. The English very soon learned that the mountain range was not an impassable barrier, but could be penetrated through any one of its great passes. Then the human flood began to pour into the valley of Virginia, into western Pennsylvania, Tennessee, Kentucky and Ohio, where they met the Indian and the Frenchman. There the conflict began, and waxed hotter until the fortunes of the French went down under Wolfe at Quebec. We have had the account in various parts, but nowhere else in such compact form as in this volume, where the whole field as in a panorama opens before the reader. No student of American history will fail to read this admirable introduction. The material is carefully sifted, and the facts are given in a style at once clear and forcible. The illustrative maps add to the impressiveness of the narrative.

*African Africa; or, The Coming Continent. A Tour of Exploration. By Frank Vincent. With a Map and over 100 Illustrations. New York: D. Appleton & Company. Boston Agency: 11 Franklin St. Price, \$5.*

Mr. Vincent has given us a superb volume of 541 pages, descriptive of the continent of the twentieth century. It is a bird's-eye view of the entire continent in its resources, state of development, peoples and prospects. He writes from personal observation and study. Beginning with the French possessions in the north, he passed to Egypt, up the Nile, down the west coast, to South Africa, to the east side, and then to the Congo Free State. All these lands in order are graphically described, and whatever is of peculiar interest is pointed out and explained. Africa contains about one-fourth of the land of the globe. It is nearly as large as North and South America combined, and three times the size of Europe. Of its 12,000,000 square miles of territory Europe has left but 1,000,000 square miles to the natives, and that in swamps and deserts. It is a game of gobble; every European power wants a slice and is bound to have it. They will leave for the native about what we have left for the Indian. In this age of steam and electricity every nation must be able to defend itself; and the weak nations, unable to cope with the great empires and republics of the world, must go to the wall. The civilized nations of Europe divide up Africa as though it were their own. If unable just now to appropriate, they arrange spheres of influence, which they respect as long as they please. Africa has now about 1,500,000 white population which is destined to increase until all the good lands are appropriated.

The extent of territory covered by the work affords opportunity for little more than general descriptions and casual glances at special matters. The author could not afford room for discussions of movements and policies in the various parts of the continent. Though his main descriptions are of current affairs, he touches with greater emphasis and reminiscent interest historical spots like Carthage and the monuments of Lower and Upper Egypt. A vivid

picture of the whole rather than minute drawings of parts of that great land is the ideal the author kept well in view. The book will be read with interest, as an instalment of Dark Continent literature, by all who wish to obtain clear views of the subject. The king of the Belgians has recently conferred upon Mr. Vincent the Royal Order of the Lion, "in token of the lively interest with which he has examined his conscientious work on Africa." A complimentary letter from the Belgian Secretary of State accompanied the diploma and badge of the order.

*The American Congress: A History of National Legislation and Public Events, 1774-1895. By Joseph West Moore. New York: Harper & Bros. Price, \$5.*

Though the Federal Congress has played an important part in founding, developing and defending the Republic, Mr. Moore is the first to place in concise and popular form the facts as to the character and acts of our national legislature. The materials for such a history are abundant and rich, but they have not been reduced to compact and orderly form until our author took the matter in hand. This noble volume gives evidence of great care and good judgment in the selection and sifting of his material as well as excellent taste and skill in the style of expression. The perspective is admirable. The commanding events and men are ranged in front, while those of less importance are shaded into the background. The trend of legislative movement is kept distinctly in view, and, in this way, the connection of events with each other is clearly revealed. The actors as well as the acts also appear in his record. In the appendix he gives the Articles of Confederation, the federal Constitution, the farewell address of Washington, the Emancipation Proclamation, and a full list of Congresses by session.

The author has given careful attention to the sessions of the Continental Congress and to those under the Articles of Confederation. The actors in those assemblies form a remarkable group of statesmen to whom the American people are indebted for the best political thought and action. Among these were Franklin, Jay, Adams, Hamilton, Jefferson, Madison and Trumbull. Later came up a new set of statesmen under Jefferson, to be followed by the triumvir, Webster, Clay and Calhoun, with other names of hardly less conspicuity. The anti-slavery struggle and the Civil War brought another corps of statesmen to the front—Sumner, Seward, Chase, Sherman, Morton, Wilson and Hamlin.

Congress is the more interesting to us as the one legislature which held the colonies, and now holds the States, in one bundle. Congress expresses the will of the whole country; it stands for the nation. The notion is very commonly entertained that the colonies were sovereign and independent, and that each voluntarily surrendered this independence. The author shows this to be a false view of the matter.

*Studies of Men. By George W. Smalley. New York: Harper & Brothers. Price, \$2.50.*

Mr. Smalley is an accomplished observer and writer. Though an American, he has long resided in London and acted as a contributor to the New York Tribune, in which most of these magnificent papers originally appeared. They cover a broad field and furnish most interesting details concerning the leading actors in the affairs of Western Europe, especially in England. In the twenty-seven studies comprised in the volume he touches none but first-class characters, such as Lord Granville, Mr. Balfour, Lord Rosebery, Sir William Harcourt, Bismarck and President Carnot among statesmen, Cardinal Newman and Mr. Spurgeon among religious leaders, and Tennyson, Professor Jowett, and Professors Huxley and Tyndall among men of letters and scientists.

Each of these studies is the result of careful observation and research. With most of the subjects he enjoyed personal acquaintance and had observed their acts and utterances for several years, so that he was able to speak out of fulness of knowledge, generally at first hand. In this respect he is unlike the ordinary correspondent, who is often a traveler with little acquaintance with the country or its leaders and affairs. Such persons necessarily take a surface view, and have no opportunity to correct their hasty observations. Their information is hence misinformation, and worse than valueless. The studies of Mr. Smalley, on the other hand, are authorities on the persons and matters they

treat. His knowledge has been sifted and the shrunken kernel as well as the chaff has been winnowed out. Many of the papers possess permanent value, for the reason that he has gone to the bottom of the matter and told us the inner truth. The record needs no revising.

As studies made on such wide and careful investigation, they often contain views on well-known persons new to us in America. For instance, Cardinal Newman was held up here as a living man in the religious world of England, while Mr. Smalley shows that he was really a spent force from the day he turned his face toward Rome. Spurgeon remained a vital centre to the last day of life, but Newman was a mere shadow, a name, a "simulacrum," as Carlyle said, out of which the electricity had long since passed. We had heard of Rosebery as a sporting man, a winner at the Derby, a brilliant talker, and a favorite in society. We wondered a little that such a man at forty-six should succeed Gladstone in the premiership, and on the great commoner's recommendation. It remained for Mr. Smalley to tell us there was another side to the young statesman. With the show of an easy-going and even frivolous life, he is a thorough and earnest student, deeply read in all parts of English history and more familiar with the courts of Europe, in all a diplomat should know, than even Gladstone himself. He can seldom be tripped on a minute point in this wide field. Gladstone did not recommend him without knowing he was the best furnished statesman in England.

Though most of Mr. Smalley's studies relate to men on the other side of the water, he could not refrain from touching such memories as those of Robert C. Winthrop, Oliver Wendell Holmes, William Walter Phelps, and George William Curtis. He tells of these men as he knew them in earlier days and of the impression they made on the people of the mother country.

In the entire volume the work is well and solidly done. In his style the author has the sure and accurate, though seldom the light, touch. He is never frivolous or jaunty, but always serious and sensible. His studies are judicial deliverances in attractive form.

*Russian Rambles. By Isabel F. Hapgood. Boston: Houghton, Mifflin & Company. Price, \$1.50.*

Of late Russia has been illustrated by a number of writers. Some of them have described remote parts of the empire and matters more or less exceptional. The present writer gives a collection of pictures of every-day life in the old centres of population. To afford the reader a true idea of the ordinary conditions of life and of the characters of the people, illustrated by apposite anecdotes from personal experience, is more important than to trace curious incidents in remote provinces. We want to know the heart of the empire and the people who give stability to the Czar's government. This information is communicated in this volume. Moscow, the holy city, was made the centre of operations, and the life of the people in the vicinity is painted with much vividness and truth. In the outsway a Russian summer resort and the fair on the Volga, with Count Tolstoi's home, are taken in. The book is extremely readable.

*Century Magazine. Bound Volume. November, 1894, to April, 1895. New York: Century Company. Price, \$5.*

This volume contains the numbers of the *Century* for six months. Its specialty is found in the "Life of Napoleon," by Prof. W. M. Sloane, who is a master in the field. His work is timely, as we are in the midst of a Napoleonic revival. "The Napoleon legend" has of late been retouched by several pens, usually with a less favorable judgment than in the past. The present movement may, indeed, be regarded as a reaction against the eulogistic strains of such authors as John S. C. Abbott. The volume contains much other valuable matter, as stray letters from Hawthorne and Holmes, reminiscences of the poet by Anna Fields, and stories by Mrs. Burton Harrison, Kipling, and Marion Crawford. The illustrations are by foremost artists in France and America.

*Ten New England Blossoms and their Insect Visitors. By Clarence Moore. Boston: Houghton, Mifflin & Company. Price, \$1.25.*

This book of the season has been prepared with great care and taste. It abounds in fine illustrations. The ten plants are the willow, the mayflower, the spring beauty, the purple trillium, the jack-in-the-pulpit, the orchis, the lady's slipper, the polypody, the Canada lily, and the common thistle. Each plant is clearly de-

scribed and illustrated, and a full account is given of the insects which prey upon them. For those at all curious about plants, this will prove a very attractive volume.

*Catholic and Protestant Countries Compared, in Civilization, Population, Hospitals, General Intelligence, and Morality. By Alfred Young. New York: The Catholic Book Exchange. Price, \$1.*

Alfred Young, the author of the above volume, is one of the Paulist Fathers, who devotes himself especially to the literary defence of the Catholic Church. The present volume is purely defensive. The author adopts what he calls the scientific method, answering the fool according to his folly, and so far as possible by the use of his own words. The wicked and lying Protestants, who have spared no pains to traduce and injure the Catholic Church and her faithful people, socially and politically, by blows aimed at their civil and religious liberties and at the rights of parents to the education of their children and to the equal rights of citizens before the law, have attempted to show that Protestant are superior to Roman Catholic countries in the matter of popular education and civilization, and their greater or less freedom from crime and

[Continued on Page 14.]

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## THE CHATTANOOGA CONVENTION AND THE COLOR LINE.

[Continued from Page 5.]

pals with white Methodist Episcopalians — certainly not in the spaces where the white people were located. I do not think any one will claim that the black delegates were accorded the unlimited privilege and movement given to the white delegates. Herein was the whole difficulty.

This discrimination was in deference to social, and not religious, distinctions — Southern claims, and not Northern ones. It is true that there are some Northern people — and there were those in the International Conference — who pose with more unchristian attitude toward black persons than any Southern people could do, but they furnish only exceptional instances and are all the more discredited in the minds of the better Northern people and humiliated in the minds of Southern people. The Northern "doughface" was never regarded by the Southerners in Congress with the respect that the men of unflinching integrity and uncompromising principle received.

Members of the local committee represented that there was no disposition to discriminate against black delegates, but an intention to protect all delegates from an overflow of the crowds of Negroes which were said to abound in Chattanooga. This intention, however, suffered much from the action of ushers who ordered hither and thither Doctors of Divinity and eminent teachers and preachers who were black, and who unwittingly had slipped over from the unprivileged to the privileged spaces. It was said, also, that the black people had the best place under the tent, but that was not the intention of the committee. The Lord arranged that preference. He sent a north wind on "the black space" to cool the parched and thirsty place.

Southern hospitality lost a great opportunity. How magnanimous it would have been for Southern people to say, "We are to receive thousands of delegates who come to us from the great denominations of Methodists who hold that no discriminations must be made against the weak by the strong, and we will not insist on making them uncomfortable, unhappy, and vexed when in our homes; but if there must be annoyance, we will suffer that annoyance ourselves. We will not sedulously insist on compelling our guests to violate conscience and creed, now that we have them where they cannot help themselves without insulting us."

Lastly, there is but one side to this case in a Christian Conference. The great tent in Chattanooga was the house of God. To draw lines on the color of the human skin, and enforce them there, can find no defense in the Christ spirit, Christ truth, or Christ conduct. If it were not for the serious offense given to the "little ones," which is so denounced in the New Testament, it would be regarded as a bit of stubborn play among spoiled children. Literature from Burns to Whittier is not all wrong. The amendments to the Constitution of the United States, like the Declaration of Independence, are as irreversible in their teachings on this subject as the Sermon on the Mount. And the Epistle of James, the practical apostle, has put the seal of the Christian Church on the only defensible conduct of Christian discipleship. There is no hope for the church in the South or in the North whose members say to the poor, Stand thou there, or, Sit here under my footstool. The message of the Gospel in our day, as in every day, is: Go to him first who needs most. Go, take to him the best, if he may be fallen among the thieves, if he may be in the highways and hedges; go to him and sit with him as did the Christ.

## THE JUNIOR LEAGUE CONVENTION.

THE old hive of Methodism, Bromfield St. Church, buzzed with life and overflowed with honey on Tuesday, July 2, when more than a thousand Juniors met there for their first Junior Epworth League Convention.

Mrs. Annie E. Smiley, of Ipswich, Junior superintendent of the First General District, presided, and her face wore an expression of delight as she looked out at the hundreds of bright, enthusiastic Junior Epworthians, the hope and pride of the church.

After the church seemed full Dr. L. B. Bates announced that a hundred and fifty more were waiting in the vestry, and soon they marched in and filled the aisles at the sides of the church. A happy thought came to Dr. Bates, who knows how to act in such an emergency. He invited all who would to sit on the carpeted kneeling place surrounding the altar. The Baker Memorial Juniors responded, and Mrs. Smiley remarked that the young ladies who had charge of the decorations had been regretting that the altar rail was not trimmed, but that she thought Baker Memorial blossoms were the prettiest trimming of all.

Miss Emma M. Bates, of East Boston, daughter of the pastor, welcomed the convention in a bright and witty speech, in which she said that it was fitting that the youngest child of Methodism should make its first visit to its grandmother church.

Master Robert Allen, of Lynn, responded for the Juniors, saying that "By and by the world will hear of us, for the Junior motto is, Look up, Lift up, Grow up."

The morning session was largely filled with reports from the various Leagues represented,

and an interesting exercise was the Junior superintendents' experience meeting, under the leadership of Miss Edith A. Chapman, of Somerville.

Promptly at a quarter before twelve the convention was adjourned, and the children prepared for what was to many the most interesting feature of the day. As the convention lunch was to be served in Temple St. Church, and the Juniors in their line of march would pass the State House, permission had been obtained of Mayor Curtis for the procession to halt in front of the State House and sing "America." The procession reached from one point to the other, but all halted until the whole bright flower garden of children was massed in the open space before the State House, completely filling it, and overflowing on the opposite sidewalk, where hundreds of people had gathered to hear the children sing. The Boston Journal says of it: "How they did sing! They put every ounce of their power into the old hymn, and the effect was wonderful. Never was that hymn sung so heartily and earnestly before. Those young patriots put their whole soul into it, and there was no one in that great crowd that was not thrilled and electrified through and through. It was an occasion long to be remembered by every man, woman, and child present." After finishing the song the Juniors, led by Dr. Bates, shouted in unison with true Methodist fervor, "God bless the Governor of Massachusetts! God bless the Mayor of Boston! God save the Commonwealth of Massachusetts! Amen!"

In the afternoon session Miss Bertha F. Vella, of Lynn, gave, with the sand table, a beautiful illustration of the Palestine map song, which was sung by the Juniors.

Mrs. C. H. Talmage, of Leominster, gave a very practical and helpful paper on "Parliamentary Usages in the Junior League," and Miss Mabel Vella sang a charming solo; and then the convention was given into the hands of the ministers. Rev. W. T. Perrin, of South Boston, conducted a symposium on the question: "What can the Juniors Do to Help the Minister?" The speakers were allowed three minutes each, and the children, tired as they were, listened with delighted attention. The following ministers took part in the symposium: Revs. W. T. Perrin, L. B. Bates, Wm. Nast Brodbeck, G. H. Clarke, C. H. Talmage, W. I. Haven, J. P. Kennedy, J. D. Pickles, and C. W. Wilder.

After the usual resolutions and votes of thanks, without which the presiding officer said a convention would be incomplete, as a wedding anniversary without an original poem, the convention closed with the song, "God be with you till we meet again," and the benediction by Dr. Bates, to whose tact and thoughtful kindness much of the success of the convention is due.

## Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases that Hood's Sarsaparilla is able to cure. So many troubles result from impure blood that the best way to treat them is through the blood, and it is far better to use only harmless vegetable compounds than to dose to excess with quinine, calomel and other drugs. By treating the blood with Hood's Sarsaparilla, scrofula, salt rheum and what are commonly called "humors;" dyspepsia, catarrh, rheumatism, neuralgia, consumption and other troubles that originate in impurities of the blood or impaired circulation, can all be cured.

## The Conferences.

## New England Conference.

Boston South District.

Boston, Winthrop St. — Winthrop St. and Highland Churches unite in public Sabbath services for July and August. During July the first-named church attends to the supply of the pulpit and the services are in its auditorium. In August the Highland Church performs similar service. Rev. John Galbraith has gone to New Brunswick for a much-needed vacation of two months. Last Sunday evening Rev. E. M. Taylor, pastor, preached at the Winthrop St. Church upon "The Chattanooga Convention."

Boston, Baker Memorial. — The Pilgrim Congregational, the Stoughton St. Baptist, and Baker Memorial Methodist have arranged a plan of united service for six weeks this summer, by which each church supplies the pulpit for two Sundays. July 23 and Aug. 18 are the dates on which Baker Memorial opens its doors for the united congregations, and attends to the supply of the pulpit. This is only one of many evidences of the fraternal spirit pervading these neighboring churches. They are planning for great union evangelistic meetings in October, to be conducted by Rev. Dr. J. W. Chapman, of Albany.

Boston, Forest Hills. — Rev. Mr. Torrey, a student in the Theological School, has been appointed preacher in charge by Dr. Mansfield, presiding elder, to succeed Rev. R. L. Clark, who has taken up work at the Epworth House, Boston. This mission has been organized into a Methodist Episcopal Church, and has before it many indications of success.

Arlington. — Last Sabbath morning 4 persons were received into full membership. In the evening the church was thronged with people from the ward and from other towns. Chairs were brought in, and people stood on the steps and under the windows to hear the pastor, Rev. C. H. Hanaford, on the East Boston riot. Many of the utterances of the speaker were cheered to the echo, and the meeting was full of interest.

Brookline. — Out-door services were begun at the Chestnut Hill Reservoir, Sunday afternoon, under the auspices of the Epworth League and other young people's societies of Brookline. Rev. Wm. I. Haven preached to two or three hundred people last Sunday. The services will be continued during the summer.

Hyde Park. — Rev. W. A. Mayo, of Mattapan, who is doing such efficient work in the matter of remodeling and improving his church, presented his cause at Hyde Park, June 30, receiving an offering of \$100 as the contribution to the Church Aid Society. Sunday evening last Elizabeth Stearns and Gertrude Noyes, the two delegates to the Chattanooga Conference, read their reports. They were very interesting, and it is to be hoped that the generosity of this League in sending two delegates will be rewarded with a large spiritual uplift. U.

Worcester. — We have been the rounds of Sunday-school picnics. I think every Methodist church has taken its proper amount of bucolic discomfit under the specious plea of pleasing the children, and now we are ready to settle down into a spell of midsummer lethargy, save as an occasional trip to the seaside may relieve the vacation tedium.

Grace. — On June 25, the Sunday-school went to Crystal Lake, Gardner, and raced, boated, took dinner from baskets, and proclaimed themselves happy. Sunday, the last day of the month, was devoted to lilies, the decorations being elaborate and beautiful. Pastor Thompson preached from, "I am the lily of the valley."

Grace. — June 24, Miss Catherine E. Smith gave a reception to the members of her class in the vestry. Pastor Holway and his wife assisted in the reception, and then came a supper in the dining-room when fifty members partook of a feast which was followed by an excellent literary and musical program. Miss Florence A. Sears acted as toast-mistress, and she discharged her duties in the most approved manner. By the way, Miss Sears sailed for Europe, Saturday, the 7th inst.

Lake View. — One of the most interesting of recent Methodist events in our city was the presentation to this church, a few days ago, of an elegant communion service by C. D. Costello and wife. The service consists of a silver flagon, plate and baptismal bowl. The cups are of cut glass, arranged for individual use. Upon the flagon are the engraved words, "Presented by Mr. and Mrs. C. D. Costello in memory of their daughter, Gertrude, who died November 28, 1891." Rev. Alonso Sanderson made the presentation at the June communion, and he and his people have reason to be thankful for the generosity of this Trinity man and wife.

Park Avenue. — On the 25th ult. the King's Daughters held a lawn party at 225 Park Ave. Tables were set, and above two hundred people ate, the proceeds going towards the purchase of a piano for the church. There is "go" in this body, and the members will make it go.

Webster Square. — The Junior League, on the 26th of last month, went forth to Coes Pond and there had a basket picnic. Under the care and direction of Pastor Richardson the young people picnicked and had a good time generally.

Laurel Hill. — Sunday, the 30th, Dr. Mansfield preached a patriotic sermon to a large audience. The audience-room was decorated in the most elaborate manner. The sermon was particularly appropriate, and the music also was of a patriotic nature. The evening service before the Epworth League was of the same national character, and among others was addressed by the pastor's wife. The parsonage is undergoing extensive repairs.

Swedish. — Thomas St. Sunday-school had its annual outing at Sunnyside, right in the city, on the 4th, but all had a good time just the same. Of course the circumstances would have to be very, very bad to make young folks, bent on fun, other than happy. Not even rain can dampen their ardor. Our Swedish brethren are arranging to celebrate the first anniversary of the New England Swedish Epworth League in this city, the first week in September. The meeting will be held in the Thomas St. Church, and a profitable time is expected. QUILS.

## Boston North District.

East Pepperell. — At the last communion 5 were baptized and 7 were received into the church from probation. Thus far good congregations and interesting meetings have encouraged the pastor. The attendance on the Epworth League meeting has averaged over seventy. The Junior League has a membership of fifty. The home department of the Sunday-school numbers about one hundred. The last Sunday in June was observed as Patriots' Day. Dr. David Sherman spent the day in the charge. In the morning he preached a sermon of rare interest. In the evening he spoke on the "Perils and Safeguards of Our Country" at a union mass meeting in Prescott Hall. The address was very able, and was listened to with enthusiastic interest by a large audience. The pastor, Rev. G. E. Sanderson, and his family will spend a part of the summer at their cottage at Sterling.

Lowell, Worthen St. — June 23, Rev. E. T. Curwick, pastor, preached a vigorous sermon on "The Sunday Question." Sunday travel, Sunday newspapers, Sunday bicycling and Sunday camp-meetings were the themes treated in a straightforward, telling manner.

## Boston East District.

Chester, Walnut St. Church. — Rev. Geo. L. Collier, recently transferred from the N. H. Conference to this pastorate, is beginning his work with the esteem of his people already assured. The charge is flourishing under his faithful care.

Beverly. — A very impressive baptism took place on the beach at the foot of Washington

St., Sunday afternoon, June 23, in the presence of probably 2,000 persons. The rite was administered to 15 persons by Rev. W. A. Thurston, pastor of the Avenue Methodist Church, assisted by Rev. Gideon Cole. Excellent singing was rendered under the direction of Chorister I. N. Carter, assisted by a cornetist.

Dorr Memorial. — Rev. W. W. Baldwin writes: "Another baby show, in contrast with the one at Trinity, Worcester, was the one at Dorr Memorial, Lynnhurst, June 13. The former church, with an enrolled membership of 731, sent 54 tiny toddlers for exhibition; while the latter church, with an enrolled membership of 9, sent 32 ranging in age from 3 years 11 months, to 3 months. The proportion would require Trinity to show 2,500! Verily, Dorr Memorial is great in prophetic strength. Besides, the financial results



DAILY, WEEKLY and MONTHLY publications are available as a means of keeping people informed on current topics. The extent of what can be carried in these publications, but every one has felt their utter uselessness for reference purposes. Furthermore from necessity, the information supplied is practically without classification, and it is in small fragments. A record of any important event can scarcely be followed with accuracy or satisfaction if, as is usually the case, it extends over any considerable length of time.

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provide the entire fuel bill for next winter for the church. If the babies in any other church can make a better showing, it ought to be reported."

*Lowest, Worcester, and U.*

**Boston North Preachers' Meeting.** — Leominster, in its setting of lovely green, was the place where the 43d session was held, July 20. For some reason the attendance of ministers was not as large as usual, but the day was of delightful interest and profit to those present. L. P. Causey gave a good start to the services in conducting the devotions. Alex Dight read a paper to which close attention was given, on "Does John teach that believers do not sin?" This admirable essay showed a great amount of study and much ability on the author's part in using the facts learned. He clearly showed that John's teaching is not that Christians cannot sin, but they *need* not sin. This paper deserved the permanence of type.

A beautiful tribute to the life and character of Rev. W. W. Colburn was given by Geo. S. Butters. The paper was written *en cōtre*, but the strain of eulogy and appreciation was not pitched too high. Who ever knew Bro. Colburn but to love him? Geo. F. Eaton spoke of early associations and lasting friendship with the deceased.

Our presiding elder gave an instructive address upon "Church Benevolences." That he knows whereof he speaks is manifest in the commendable showing made by his district at our last Conference.

An elaborate collation was spread by the good sisters of Leominster charge, to which the brethren did full justice.

Chas. H. Talmage opened the afternoon session with Scripture reading, singing and prayer. R. H. Howard read a long and comprehensive review of Dr. Mudge's book, "Growth in Holiness." He heartily commended the author's positions, and thought the work was a valuable contribution to current theology. Most of the afternoon was taken up in discussing the points brought out by the reviewer.

A rising vote of thanks was rendered the ladies and pastor for their hospitable kindness.

E. T. CURNICK, Sec.

**W. H. M. S.** — The ladies of Dorchester Church heartily welcomed the third quarterly meeting of the Woman's Home Missionary Society, on Friday, June 21. The president, Mrs. G. W. Mansfield, was present, and introduced Mrs. D. Steele, who led in the opening service, read from the Scriptures with helpful comment, and offered prayer. A note of welcome was read from Mrs. G. A. Phinney, who was unable to be present, which was acknowledged by Miss White for the board. As the present year is a short one for this Society, the secretaries and treasurer could not give full statistical reports, but all reported progress in their several lines of work. The agent of supplies showed that \$6,484.41 in supplies were sent out this year—the largest amount in the history of the Society. Mrs. G. L. Collyer was elected vice-president of Boston East District in place of Mrs. C. E. Norris, resigned.

At 2 o'clock a memorial service was held in memory of Mrs. C. L. Eastman. Rev. G. A. Phinney read 2 Corinthians 5, and led in prayer. Mrs. C. A. Jacobs spoke of Mrs. Eastman in her relation to the Woman's Home Missionary Society. For several years she was vice-president of Lynn District, and her presence at the meetings will be greatly missed. Her life work seemed to be to help others. She was always willing to do what she could whether to conduct a Bible reading or lead a poor immigrant girl to Christ. Her godly life has been an inspiration to those laboring with her. Mrs. A. C. Clark spoke of her ready sympathy and help to all in the Immigrants' Home—how wise her counsels, untiring her labors and unselfish her devotion to its missionary and people. Mrs. Mansfield paid a loving tribute to a friendship of many years with Mrs. Eastman. Resolutions were then read by Mrs. Floyd and adopted by the meeting, and voted to be recorded and sent to the family of the deceased.

A very able address was given by Prof. Harriet J. Cooke, of Boston, who deepened the interest already aroused in Medical Missions and showed that the way to reach the masses yet unreached was through the work of the medical mission. During the meeting a solo by Mr. Belcher and a duet by Mrs. Taylor and Miss Hobbs were greatly enjoyed. Resolutions of thanks were offered Miss Cooke and the local auxiliary. The meeting adjourned with benediction by Dr. Daniel Steele.

MAY T. LEONARD, Sec.

#### Springfield District.

**Wesleyan Academy.** — The new Gymnasium is provided for by a gift of \$22,000, and will be built this summer. The campus is to be laid out by a professional gardener.

**Laurel Park** was never before so popular for the Teachers' Summer School as this year. The boarding-house has 112 regular boarders.

**Chicopee Falls.** — July 7 was communion Sunday. Several were received into full connection and 5 were baptized by immersion at the river. Material improvements keep pace with the constantly increasing church membership. The parsonage is to be painted and screened. At the church, beside the enlarged audience-room, painting has been done outside and inside, shutters are to be put in, and the frescoing is to be redone.

**Northampton.** — Rev. W. F. Cook is to take a month's vacation in August, spending one-half of it in New York studying city mission work;

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the other half at Gloucester. The pulpit will be supplied by Rev. F. G. Morris, a former member of the New England Conference, and now a much-respected and greatly-beloved laborer in this church.

**Greenfield.** — Rev. Jerome Wood is happily settled and successfully filling the requirements of this important charge. Rev. Waldo B. Worthing, of West Berlin, Vt., and Miss Anna E. Hogmir, of Douglas, Mich., were recently married at the Greenfield parsonage. Mr. Wood was assisted by Revs. A. M. Osgood and G. F. Durgin.

**Personal.** — Edward Lee Thorndike, son of the presiding elder, graduated at Wesleyan University with first honors last month. He took the Olin prize for essay, the Wise prize for moral philosophy, and one-half the Greek archaeological prize. Beside leading his class for four years, he has tutored and lost twelve weeks by illness during the last year, and took seven and one-half prizes during his entire course. With his brother, A. H., he will enter Harvard in the fall for a post-graduate course in English literature. Dr. Thorndike's family is at Westfield for the summer.

**Westfield.** — June 30, the pastor baptized 3 persons in the Westfield River. In the morning Rev. L. H. Dorchester preached a "commencement sermon" on "The University of Hard Knocks." An orchestra and an interested, wide-awake class of young men are helping factors toward keeping large audiences in attendance.

**Orange.** — The fifth anniversary of the occupancy of the new church was recognized, June 26, by special services. Rev. J. W. Fulton is pastor.

**Camp-meeting.** — The program as arranged for August 19-26 opens with a Gospel service, Monday evening, led by Rev. J. H. Stubbs. The preachers Tuesday are: morning, Rev. N. H. Flisk; afternoon, Rev. E. S. Best; evening, Rev. E. E. Abercrombie. Wednesday is Epworth League day, and a good series of addresses begins with Dr. W. N. Brodbeck in the morning, followed by Rev. E. M. Taylor in the afternoon, and Rev. Charles Tilton in the evening. Thursday, Rev. Charles Parkhurst, D. D., preaches in the forenoon, Rev. J. M. Leonard at 2 o'clock, and Rev. Jerome Wood at 7 P. M. Friday, the preachers are Dr. S. F. Upham and Revs. G. S. Butters and H. B. King. On Saturday Revs. W. R. Newhall, W. G. Richardson and G. F. Durgin preach in the order given. Sunday morning Rev. J. O. Knowles, D. D., is the preacher; Dr. T. C. Watkins preaches in the afternoon, and Rev. W. F. Cook in the evening.

**St. Luke's** — Rev. W. G. Richardson preached to the children, June 19, on "King Bramble." "The Golden Gate" concert exercise was given in the evening. The pastor received 12 on probation, 5 into full connection from probation, and baptized 4. This church was the scene of a pretty wedding on the evening of June 26. Miss Grace May Fowler and William R. McKee, both members of the church, were married in the midst of beautiful decorations and many friends. An hour earlier, another young lady of St. Luke's, Miss Mary Amy Mathison, was married to Mr. A. C. MacGregory, an instructor in Colgate University at Hamilton, N. Y. Both services were performed by Pastor Richardson.

**East Celeraine.** — Never in the twenty-four years' history of this church were conditions more prosperous and promising. Pastor Ketchen and wife are greatly beloved, and are doing good service for the church and Christ.

**Chicopee.** — Rev. Arthur W. Byrd, of Patrook, N. Y., whose boyhood was spent here, preached at the Central Church, June 30.

**Southbridge.** — By invitation of Rev. C. H. Walters, who preached on "Character Building," the local lodge of F. and A. M. worshiped

[Continued on Page 16.]

#### For Mind Tiredness.

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Dr. S. W. Olney, Danbury, Conn., says: "I have used it in mind tiredness from overwork, dyspepsia and nervous conditions, and found it always very beneficial."

#### Church Register.

##### HERALD CALENDAR.

National Deaconess Conv., at Ocean Grove, July 24, 25

Maine Chautauqua Union Assembly, at Fryeburg, July 23-Aug. 10

New England Chautauqua Sunday-school Assembly, at Lake View, So. Framingham, July 23-Aug. 5

West Dudley Camp-meeting, Aug. 2-13

Bible Conference, at Willimantic Camp-ground, Aug. 6-8

Auburn Grove Camp-meeting, Hamilton, Aug. 8-19

Richmond Camp-meeting, Aug. 9-19

Kennebec Valley Camp-meeting, Aug. 9-19

Willimantic Camp-meeting, Aug. 12-19

Eastern Maine Chautauqua Assembly, at Northport, Aug. 18-23

Martha's Vineyard Camp-meeting, Aug. 18-26

Sterling Camp-meeting, Aug. 19-24

North Anson, Me., Camp-meeting, Aug. 19-24

Brockton Dis. Camp-meeting, Noblesboro, Me., Aug. 19-24

Weirs, N. H., Camp-meeting, Aug. 19-24

Lake Park Camp-meeting, Aug. 19-26

Claremont Camp-meeting, Aug. 20-26

East Livermore Camp-meeting commences Aug. 26

Hedding Camp-meeting, at E. Epping, Aug. 26-31

Wilmet Camp-meeting, Aug. 26-31

Groveton, N. H., Camp-meeting, Sept. 2-8

Colebrook, N. H., Camp-meeting, Sept. 2-13

Manchester District Epworth League Conv., at Claremont, Sept. 17, 18

OLD ORCHARD MEETINGS:

Pentecostal Days, Dr. Bates, Pres., July 13-22

Illustrated Lectures, by Rev. J. J. Lewis, July 14-23

Christian Alliance, Rev. A. B. Simpson, July 21-Aug. 12

Salvation Army, Aug. 13-18

Portland District Meeting, Aug. 18-24

Murphy's Gospel Temperance Meet', Aug. 25-Sept. 30

HEDDING CHAUTAUQUA:

Summer School, Aug. 5-24

Chautauqua Assembly, Aug. 17-24

MEETINGS AT YARMOUTH CAMP-GROUND:

Grand Army Day, July 20

Temperance Day, July 21

Sunday-school Day, July 22

Epworth League Day, July 23

Missionary Day (W. F. M. S. and W. H. M. S.) Aug. 4

Camp-Meeting, Aug. 5-13

TO MINISTERS OF NORWICH DISTRICT:

Please notify me by July 15 if you purpose to attend the

Bible Conference and Camp-meeting at Willimantic,

Conn., during the coming month of August, and

also which road you will travel over—the New York &

New England or the New London Division of the Cen-

tral Vermont. This request is made that we may know

to whom to send passes. In order to secure a pass, it

will be necessary to report by July 25.

J. S. BRIDGEMAN, Sec. of Association.

Providence, R. I.

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## OUR BOOK TABLE.

(Continued from Page 11.)

immorality. A great many thoughtless people have believed these Protestant lies, and it remained for Father Young to dissipate the popular delusions and to show how superior in all particulars are Roman Catholic to Protestant countries. It is astonishing that any such delusion could have prevailed! To any, save benighted Protestants, the opposite is as clear as a sunbeam. In her Christian type of civilization, in the general intelligence and moral condition of her people, as also their freedom from poverty, drunkenness, pauperism, and grave crimes in general, the Catholic Church is so superior to the Protestant organizations about it that there ought never to have been any doubt in this matter! But the world is slow in discovering the villainy of Protestants in turning away from the only church in which there can be salvation, and in vilifying the people God has chosen and through whom He has wrought most of the improvements in the modern world in both thought and action! The true reformers and improvers of the social and moral conditions of men, in all the Christian ages, have been found in the Catholic Church, the only church of God.

In passing to particular instances, Father Young shows how countries predominantly Catholic, such as Ireland, France, Belgium, Italy, Spain, Portugal, Mexico, Brazil, and other South and Central American republics, excel all Protestant lands in the love and practice of liberty, in public intelligence, in the content and happiness of the people, in the general physical comfort, and in the prevailing type of morality. We cannot doubt this book will do good among the Catholic people, who have themselves, even though the elect, been somewhat deluded by the false assertions about Catholic countries. Father Young shows them how Ireland, Italy and Mexico are the countries where the simple people live happily and well. They are the countries to emigrate to. Meantime there is a huge stream of Irishmen pouring into England and her colonies, and especially into America, where the wicked Protestants have persecuted them, deprived them of most of their liberties, shut many of them up in their poorhouses and the prisons of the cities, and made it difficult to educate their children in a proper way.

The case is a hard one, and we think Father Young owes it to his generation to disillusionize these Catholic Irish saints and to turn them back toward the Green Isle as to another Paradise. We feel quite sure that in so benevolent a work he will find the sympathy and material aid of the Protestants, bad as they are in general. This is a work of mercy that will touch their hearts and open their purses. The poor Irish have been deceived by American boasting. They think America, controlled by wicked Protestants, a good country for an Irishman to come to. It is, of course, a delusion; America is not to be compared with Ireland in its suitableness for a Catholic Irishman. If Father Young is unable to dissuade his people from leaving Ireland, can he not do something to turn the tide into Mexico or Brazil? They have land to be possessed; and some of the South American republics are so much in need of people that the authorities offer to pay the passage of any who will come. There is a chance for your Irish saints to go into countries fit for a Catholic to live in! Why is it that from all these eminently happy Catholic nations the tide of migration turns steadily to the United States? Cannot Father Young do something to open the eyes of his co-religionists and to induce them to journey on to the Catholic countries where there are no criminals, no poor, no A. P. A.'s, and not many Protestants? He ought to get out a cheap edition, in paper covers, to sell for 25 cents instead of \$1, so that all those people could have copies and gain some little wisdom before they die. This book must be an eye-opener to some intelligent people who have made a study of national conditions. We venture to say the author has furnished some important information they have never been able to find anywhere else. The field of their knowledge will be enlarged and their intellectual and moral conceptions will be clarified. But we are most concerned after all that Father Young should do something for his co-religionists who have been deluded into the notion that this wicked Protestant country is a good place for them. Organize an emigration fund to take them to Dublin or to Mexico! Though poor, we will subscribe to the magnificent charity. The best wishes for its success!

*Letters-Time in Japan.* By Henry T. Finck. Illustr. ed. New York: Charles Scribner's Sons. Price, \$1.75.

The war between Japan and China has inspired in many readers a desire to re-study the history and resources of the island empire. To aid in this investigation we have already many excellent books, and others are sure to come. Mr. Finck contributes a book of travels, abounding in adventures, incidents, descriptions of scenery, and characteristics of the people. The book contains a surface view of large sections of the country. His observations are not usually profound; he dwells upon the color rather than the deeper meaning of the picture. The religious question, for instance, is treated very superficially. In some points, as nude public bathing, aesthetic taste, care for parents and children, politeness, modesty of plutocrats, sympathy, altruism and patriotism, he thinks the Japanese excel the Americans. The book is well written and extremely readable. In print, paper, binding and general appearance, it is in keeping

with the best work of this great New York house.

*Christ and the Church.* Essays concerning the Church and the Unification of Christendom. With an Introduction by Rev. Amory H. Bradford, D. D. New York: Fleming H. Revell Company. Price, \$1.50.

The twelve lectures contained in this volume were delivered last year before the "American Institute of Christian Philosophy" at Chautauqua. The subjects were selected on account of the growing interest in the unification of Christendom. The incarnation, the kingdom, and the church of Christ, the problems of science and philosophy, the city problem, and the unification of Christendom, were leading topics. The lecturers were Presbyterians, Baptists, Congregationalists and Disciples. The volume is well worth perusal by those interested in the subject.

*My Early Travels and Adventures in America and Asia.* By Henry M. Stanley, D. C. L. New York: Charles Scribner's Sons. Two volumes. Price, \$2.

Though Stanley made his reputation in Africa in his search for Livingstone, he did much good work before going to that field. These volumes contain letters written to American journals soon after the Civil War. The letters in the first volume were written from the Indian country, in the time of the disturbances, while Generals Sherman and Hancock were in the Western department. They describe a condition of things which has long since passed away. The second volume contains letters written from Egypt, Palestine, the Caucasus, and Persia. They abound in facts of interest and in pictures of people and places. Stanley is a good observer, and writes down his observations in a plain and readable style. Those who have followed him in his African explorations will find pleasure in going with him over his earlier fields of investigation.

*English Seamen of the Sixteenth Century.* By James Anthony Froude. New York: Charles Scribner's Sons. Price, \$1.75. W. B. Clarke & Co.: Boston.

This volume contains a course of nine lectures delivered at Oxford by Mr. Froude in 1883-4. The subject is a fruitful and suggestive one. The sea power of England was created by the Reformation. In the opening of the century Spain controlled the seas; but the sailors mightier than those of Spain were the Puritans. They contested the watery field with their southern neighbors until the latter went down with the famous Armada. Froude tells the story of this long struggle in his usual interesting manner. He tells the stories of Hawkins and Drake, of the voyage round the world, the expedition to the West Indies, the attack on Cadiz, and the final venture by the ill-fated Armada. It was a religious strife, yet Howard of Effingham, a Catholic, commanded the English fleet. But Froude shows that Effingham, though a Catholic, was not a Roman Catholic. He did not recognize the Pope's right to interfere in English affairs, and paid no attention to his orders. In matters of state he heard only the commands of Elizabeth.

*Literary Landmarks of Jerusalem.* By Lawrence Hutton. Illustrated. New York: Harper & Brothers. Price, 75 cents.

The literature on the Holy City is abundant, but scattered. In his search for a particular point the student or visitor must consult many books. Mr. Hutton found that a book was needed containing information about all points in the city. In this small volume he gives us such a work. It has been prepared with great care and good judgment, and will be found valuable to those who have occasion to use such a work. The illustrations are abundant and helpful in understanding localities.

*Familiar Flowers of Field and Garden.* Described and illustrated. By F. Schuyler Mathews. New York: D. Appleton & Company. Price, \$1.75.

To those at all curious about the flowers that bloom around us, this book will be valuable. Each common flower is described and at the same time set forth in picture. The volume is a popular presentation, attractively gotten up, and adapted for the study of plants in their annual procession. At the end is a systematical index, by which a particular plant can be easily found.

**BUFFALO LITHIA WATER** Spring No. 2  
In the Preparation of Artificial Food for Infants.  
Value of this Water in Diseases Incident to Teething.

**Hunter McGuire, M. D., LL. D., President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va., says:**

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**Dr. John H. Tucker, Henderson, N. C., President of the State Medical Society of North Carolina, referring to Spring No. 1:**

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**Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.**

## Magazines.

The *Magazine of Art* for July is a most attractive issue of this admirable art monthly. The frontispiece is a photogravure from the painting by F. M. Brodt, entitled, "An Arabian Lady Boating." Two other full-page pictures (engraved) are given this month—"Head of a Girl," and "Abandoned." The opening paper is a second instalment of the editor's description of the Royal Academy exhibition, with four illustrations. "The New Gallery" is treated by M. Phipps Jackson. "Francesca Alexander, and 'The Roadside Songs of Tuscany,'" "The Cathedral of St. Fin Barre, Cork," "The Late Mrs. Mary Thorneycroft," "A Rival of Reynolds," are some of the other articles. "The Chronicle of Art" has eleven illustrations. (Cassell Publishing Co.: 31 East 17th St., New York.)

Though *Harper's Magazine* has become venerable by years, it shows no signs of decay. It marches at the head of the popular monthlies, always affording the reader something adapted to the hour. The July number contains several special and interesting features. Royal Cortissoz contributes "Some Imaginative Types in American Art." Julian Ralph finds a new field for the exercise of his descriptive powers in "The Garden of China." Poultney Bigelow furnishes some striking historical reminiscences in "The German Struggle for Liberty." Owen Wister has a delightful sketch in "Where Charity Begins." Richard Harding Davis gives some account of "Americans in Paris." Francis N. Thorpe furnishes a full and illustrated paper on "The University of Pennsylvania." There are additional lighter and graceful touches from both contributors' and editorial pens. (Harper & Brothers: New York.)

The red planet Mars early attracted the attention of observers of the heavens, and has not ceased to interest astronomers. Percival Lowell has in the July *Atlantic* a third article on that heavenly body. He treats this time the canals of Mars. Dr. William Everett contributes a scholarly article, "The Ship of State and the Stroke of Fate." Gilbert Parker continues "The Seats of the Mighty." Robert S. Peabody gives an account of "An Architect's Vacation" in rural England. George Birkbeck Hill furnishes a third paper on, "A Talk over Autographs." J. M. Ludlow provides one of his charming articles—a biographic sketch under the title, "The Childhood and Youth of a French 'Macon.'" John Flake has a stirring sketch of some of "The Elizabethan Sea Kings"—such as the Cabots, Blake and Hawkins. Henry J. Fletcher's paper on "A National Transportation Department," will be of interest to the reader. (Houghton, Mifflin & Company: Boston.)

A good number of our scientific men in America have attained the honor of veterans. In the *Popular Science Monthly* for July we have an interesting and instructive sketch of William Cranch Bond, the astronomical observer of Cambridge, with a portrait. Andrew D. White continues his "New Chapters in the Warfare of Science," detailing the beginnings of the scientific interpretation of the Bible record. In "The Bowels of the Earth" Alfred C. Allen endeavors to show that there is no valid argument against the theory of the earth's interior liquidity. Herbert Spencer controverts "Mr. Balfour's Dialectics." M. Ch. Férou deals at length with "Morbid Heredity." (D. Appleton & Co.: New York.)

The *Missionary Review* for July comes well filled in all its departments. The literature department contains five articles under the following headings: "Life among the Red Men of America;" "The Indians of America;" "Missions in Alaska;" "Transformations in New Guinea and Polynesia;" and "A Woman's Missionary Rally." In the "Survey of the Field," Dr. Pierson gives glimpses of the work in the Pacific islands, the circumpolar regions, and the first Christian Church in China. The

matter is worked up in good form, giving a bird's-eye view of the whole field.

The *Phrenological Journal* for July has for a frontispiece an admirable picture of Walter Damrosch, with a phrenograph by Edgar C. Beall, M. D. Rev. N. F. Douglas tells of "The Benefits of Phrenology to the Preacher." Charlotte Fowler Wells furnishes "Sketches of Phrenological Biography." Dr. Drayton endeavors to determine "Where are We?" (Fowler & Wells: New York.)

The *Homiletic Review* for July brings many valuable suggestions and thoughts to the pastor and lay worker. The Review Section contains five articles. Dr. D. S. Gregory considers "The Preacher and Preaching for the Present Crisis." Dr. Ziegler estimates the value of "The Linguistic Proof of the Existence of God;" Dr. Patterson, "The Divine Civil Law;" and Prof. Jesse B. Thomas, "Some Fallacies Concerning the Inductive Method." The Sermonic Section presents discourses from several distinguished clergymen on both sides the water. "The Glory of the City of God," "Shadow and Truth," "The One Foundation," "Christ the First Fruits," and "The Perpetuation of Patriotism," are among the topics treated. The Exegetical Section has, as usual, much valuable material. (Funk & Wagnalls: New York.)

The *Treasury* for July abounds in suggestive thought and discussion. The portrait of Rev. O. P. Gifford is used as a frontispiece, followed by his sermon on "Our Field," "Leading Thoughts of Sermons," "The Armenian Massacre," "Butler and his Analogy," "Applied Christianity," "Noted Preachers," and "Education in Alaska," are among the titles. The paragraph work is excellent. (E. B. Treat & Co.: New York.)

The *Bibliothea Sacra* for July contains eight excellent articles. The titles are: "Calvinism and Constitutional Liberties," by Abraham Kuyper; "Capital and Labor," Lucien C. Warner; "The Future Life and the Pentateuch," Thos. S. Potwin; "Paul's Phraseology and Human Law," George F. Macoun; "What is Sociology?" Z. S. Holbrook; "The Passing of Agnosticism," Adolf Augustus Barde; "Studies in Christology," Frank Hugh Foster; "Injunctions and Strikes," William H. Upson. The articles in the list are varied and timely, and the number gives evidence of more than usual ability.

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## Obituaries.

**Hendricks.** — Eliza A. (Brown) Hendricks was born in Westfield, Vt., Nov. 9, 1822, and died in Wolcott, Vt., April 20, 1895.

When but a child she moved with her parents to Johnson, and later to Montgomery, where the family resided for many years. She was married March 16, 1843, to Siloam Gates, of Morrisville. Mr. Gates and wife came to live at Wolcott, where he died Sept. 23, 1878. Several years later she married J. P. Hendricks, of Enosburgh, with whom she lived until her death, after which she returned to her old home at Wolcott, where she died.

During her last sickness her brother, Stillman Brown, and nephew, Stephen S. Brown, both of Toledo, Ohio, were present to administer to her earthly needs. She leaves a son — Albert B. Gates, of Silo, Indian Territory — and two brothers — Stillman Brown, of Toledo, Ohio, and Orville Brown, of Albany, N. Y. — beside a large circle of friends, who will greatly miss her.

She has been a member of the Wolcott M. E. Church for many years. She was a loyal member, a liberal supporter, an earnest Christian. As a church we truly lose a helper, but since we know that "to live is Christ and to die is gain," we can but say, "Lord, Thy will be done!"

C. M. S.

**Dains.** — George M. Dains was born in Brookline, Conn., Jan. 5, 1803, and died in Winton, Mass., April 20, 1895, aged 92 years, 3 months and 15 days.

He was converted at the age of eighteen at Pittsfield, Vt., where soon after he with four other young men were agents and leaders under God in conducting a great revival of religion.

He married, Sept. 3, 1823, Cynthia M. Daly. Of their three sons and one daughter none survived him. Ten grandchildren and eighteen great-grandchildren remain to mourn his decease. About sixty years ago he went to Chicago and worked at his trade, and helped to lay the foundation of that great and flourishing city. June 3, 1852, he married Laura A. Clark, who survives him and deeply mourns her loss.

Mr. Dains always maintained the highest Christian and manly character. He was active, zealous and efficient in all forms of Christian and benevolent work while his health and strength held out. For the last twenty years he has been an invalid, suffering intensely, but bearing pain heroically and patiently, without a murmur or complaint. His domestic relations were always pleasant and happy. He was a model Christian husband and father, and commanded his household with gentle firmness and tender love. His brother Henry was a Methodist minister in Indiana, and his son, George G. Dains, was a teacher in Amenia Seminary and died in Hamilton, N. Y.

His closing years and months were varied with excruciating pain, then great prostration; but he was always hopeful in the Lord, rejoicing in full salvation, never uttering an unkind word to his faithful wife, who anticipated all his wants and was the sweet angel who administered every comfort and necessity until he sank in death with old age and heart-failure. To him it was a pleasant thought that "There shall be no night there."

E. A. SMITH.

**Jasper.** — Rev. Orlando Hines Jasper, D. D., was born in Minot, Maine, Feb. 24, 1820, and died in Tilton, N. H., April 25, 1895.

He was the son of John and Fannie Jasper. His early experiences were such as are common to boys in well-to-do New England farmers' homes. He was a bright scholar in the district school, and supplemented such training as he could there obtain by a period of study at the Maine Wesleyan Seminary.

He was converted when sixteen years of age, and was baptized and received into the Methodist Church under the ministry of Rev. Thomas Greenhalge. Feeling that God had called him to the work of the ministry, he was licensed as a local preacher May 11, 1850, and was admitted to the Maine Conference as a probationer in 1850. He was ordained a deacon by Bishop Morris at the Conference at Bath in 1853, and received elder's orders under the hand of Bishop Hedding at Manchester, N. H., in 1858. In the Maine Conference he served at East Machias, Orrington, South Standish, Springvale and Yarmouth. In 1845, feeling the need of more thorough training, such as the schools alone could give, he located for that purpose. There was then no such provision as we have now, by which a young man can retain his relation to the Conference and be "left without an appointment to attend one of our schools."

The writer knew him well while in Maine, being two years his senior in the Conference. He was then slight of stature, of quick movement, of ready utterance, and very popular with the people. He was regarded as one of the most promising of a group of young men who constituted a recent re-enforcement of the old Maine Conference.

He was readmitted to the New Hampshire Conference in 1849, after pursuing a course of general studies at the Newbury Seminary, Vt., and a theological course as a student in the old Biblical Institute at Concord, N. H., being one of the earliest attendants of that "school of the prophets." He sustained himself while attending school by teaching and preaching as a supply as he had opportunity. His fields of labor in the New Hampshire Conference were as follows, in regular succession, dates omitted: Hanover, Hill, New Ipswich, Suncook, Hinsdale, Claremont, Concord, Plymouth, Sanbornton Bridge (now Tilton), Dover, Great Falls (High Street), Lebanon, presiding elder of Dover District four years, Newport, Nashua, presiding elder Claremont District four years, Portsmouth. In 1852, on account of feeble health, he was superannuated and continued in that relation three years, but was not inactive, serving as supply as far as able to do so. With restored health he resumed effective work.

April 15, 1859, he was married to Miss Mary L. Willis, of Winchester, N. H. Three children were born of this happy union — Francis E., now Mrs. Geo. P. Demeritt, of Dover; Alfred Willis, now of San Francisco, Cal.; and one who died in infancy. His wife died in 1855. He was subsequently married to Miss Lutheria T. Adams, of Hinsdale, who has proved a most devoted wife and faithful co-worker with her husband in the churches he has been called to serve. She is left to mourn her loss, but shares the sympathy of a multitude of friends and the consolation of Divine grace.

Mr. Jasper received the honorary title of Doctor in Divinity from Wesleyan University in 1873. No man ever deserved it more or needed it less. He was elected as a delegate to the General Conference of 1880 and again to that of 1882.

On account of increasing infirmities he became superannuated in 1887, and took up his residence in his pleasant home at Tilton, where he continued to live till the day of his death. While living in Tilton he acted a portion of the time as one of the executive

committee of the Conference Seminary and treasurer of the board of trustees, of which he was a member for many years. He also supplied the small society at the Weirs as pastor.

For several months previous to his death his health became seriously affected, and he was an almost constant sufferer. Conscious of the approaching end, he was calmly confident and cheerfully hopeful. The writer made him a brief visit during the last session of the Conference at Concord. He found him comparatively comfortable and well assured of the heavenly inheritance. He failed rapidly after that, and died in great peace in the early morning of April 25.

Dr. Jasper was a man of great intellectual force, a deep thinker, a diligent student, and a thorough scholar. He was a man of marked individuality, and thoroughly grounded in his own convictions. As a preacher he was both strong and clear, and his pulpit ministrations were eminently instructive and edifying. He had a warm heart as well as a great brain; and, though he was discriminating in his intimate friendships, he was most cordial in all his social relations. He was a great lover of children, and always secured their love in return. He was characterized by thoroughness, and did all his work with the utmost fidelity to his sense of duty. Though of broad catholicity of spirit, he was intensely loyal to the doctrines and polity of his own church. In his communications with men he combined in a rare degree the wisdom of common sense and the genial wit of a ready mind. His counsels in the church and among his ministerial brethren were always wise and safe, and will be greatly missed.

JAMES THURSTON.

**Bailey.** — Rev. Augustus Franklin Bailey was born in West Newbury, Mass., Oct. 12, 1819, and died in Bradford, Mass., May 22, 1895.

He was a descendant of Richard Bailey, who came from Yorkshire, Eng., to America in 1638, and settled in Rowley, Mass. His parents were Col. Uriah and Julia (Gage) Bailey. His early education was received at the public schools and two academies, one of which was the Bradford Academy, situated a few steps from his late residence. He afterward completed a college course under private tutors and by himself.

He was converted at the age of twenty-one, and joined the Congregational Church. He studied law, but not long after his conversion was called to the ministry, and turned his attention in that direction. Meanwhile he became a Methodist. He joined the New England Conference in 1850, and received successive appointments down to 1858, when he was transferred to the Troy Conference, where he was in constant service for seventeen years. In 1858 he became supernumerary and removed to Bradford, where he has since resided.

Mr. Bailey was a very strong character, an able man. He was decided, positive, firm, yet full of love and the tenderest sympathy. He gained special distinction as a debater, for which his natural characteristics peculiarly fitted him. His fiery enthusiasm and vivid imagination, coupled with his extensive learning, made him an intense and uncommonly interesting speaker. He was a man of profound convictions; and he had also the moral courage which enabled him, when he discovered the right, to stand for it though it cost him his life. In one of his best appointments he took decided ground on some great question that was then agitating the public mind, with the result that many of his leading members forsook him. Some of his official board came to him and said: "If you will refrain from speaking on that subject for a few Sundays, this feeling will all blow over."

"Well," said Mr. Bailey, "I shall not keep still, for I am right, and I will stand for the right though I die for it." And so he fought on, cutting his way through the deep forests of doubt and skepticism, with the keen axe of Gospel truth. He was one of the leading orators of our church during the antislavery struggle. His voice gave no uncertain sound on this question, for, like William Lloyd Garrison, he believed slavery was not only the calamity, but the crime, of the South. He was also a very strong advocate of temperance. Early in his public life he received the name of "St. Paul," which was given him because of his positiveness and his leadership in these great struggles.

Two doctrines he specially magnified — the pre-millennial coming of Christ, and the doctrine of Christian perfection. Nearly all the old members of the New England Conference will doubtless recall that memorable debate on the pre-millennial coming of Christ before the Preachers' Meeting in Boston during the year '62 or '63, in which Mr. Bailey and Dr. George M. Steele were the disputants. Mr. Bailey took what was then the unpopular side of the question. There was one member of the Conference who had agreed to stand by him, but when the time came he was silent. At the close Dr. Haven, who was then editor of ZION'S HERALD, encouraged him with his support; but aside from him he had, so far as he knew, no following. He preached boldly; but his life was his best exemplification of it.

He spent the last ten years of his life in Bradford. During four of five of these years he preached at Sandown, N. H., about eleven miles distant, walking each way; but Mrs. Bailey's failing health compelled him to give up this work. During the last four or five years he has been quite a regular attendant at the Methodist Church in this place, and has been of incalculable service. He has often supplied the pulpit in the absence of the pastor, and has officiated in many communion services. At the time of his death he was a trustee.

About a year ago his health began to fail, since which time he has suffered a steady decline. He took his bed about two weeks before his death, and failed rapidly till the end came in great triumph. His family were near him during his last days. He leaves a widow, a daughter — Mrs. Elias Huntington Bottom, of Milwaukee, Wisconsin — and two sons — James Prentiss Bailey, general secretary of the Y. M. C. A. at Rockford, Ill., and John Tewksbury Bailey, of Boston. Remember these bereaved ones at the throne of grace!

F. M. ESTER.

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## Review of the Week.

Tuesday, July 2.

The Connecticut Senate rejects the bill to confer municipal suffrage upon women.

The graduating class at Dartmouth steal the hands of the college clock and divide them into sixty-eight parts as souvenirs.

Dr. Buchanan, the wife murderer, executed by electricity in New York.

The revised charter of this city goes into effect.

Gerald W. Balfour, a brother of A. J. Balfour, appointed chief secretary for Ireland.

The mayor of Havana charges this government with indirect violation of neutrality laws in permitting military drills at Key West and Tampa.

The electrical power at Niagara successfully started.

The treasury deficit for the fiscal year just ended, \$42,825,049.

The Metropolitan Museum in New York to have the paintings of the late James Renwick, valued at \$500,000.

The statue of Major General Buford, who opened the fight at Gettysburg, unveiled on that battle-field.

Wednesday, July 3.

Prof. M. W. Harrington, chief of the Weather Bureau, removed from office by the President.

Capt. Howgate sentenced to eight years in jail.

Hon. John W. Foster, who was employed by the Chinese government to arrange for terms of peace with Japan, returns to this country.

The new British cabinet numbers 19 members, the largest ever known.

The new Bell Telephone stock (10,000 shares) to be offered to the stockholders at 194.

A Southern Pacific train looted by robbers near Riddle's Station, Ore.; passengers as well as express car robbed.

Thursday, July 4.

Gladstone writes a farewell letter to his Midlothian constituents.

The French again defeat the Hovas in Madagascar.

The Italian torpedo boat "Aquila" wrecked by a boiler explosion at Spezia; five men killed and thirteen injured.

The old Sagamore House in Lynn burned by an explosion of fireworks; two lives lost; property loss, over \$150,000.

W. L. Moore, a local forecaster of the weather bureau, appointed chief.

United States naval vessels to be made fire-proof as far as possible.

The exact amount of indemnity that China must pay Japan is 288,800,000 Mexican silver dollars.

Friday, July 5.

Rain interferes with the celebrations of the Fourth.

Rioters attack an East Boston parade; one man killed and several injured.

A bridge collapses at Fort Wayne, Ind.; three persons killed and fifty injured.

Eight thousand bushels of grasshoppers a day harvested by the hopper machines in Chicago County, Minn.

Emperor William of Germany goes to Stockholm.

The statue of Hon. S. S. Cox, presented to New York city by the letter-carriers, unveiled yesterday.

Three burglars escape from Ludlow Street jail, New York city.

Another cabinet crisis in Servia.

Saturday, July 6.

Two Christian Endeavor tents pitched on Boston Common, each capable of accommodating 10,000 persons.

A Chicago man turns on the gas and asphyxiates himself and his family of five persons.

Gambling houses in Saratoga closed up.

The Waller case to be pushed to a settlement; Ambassador Eustis to press the matter in France.

Spain shows a disposition to settle the More claim.

The U. S. "Marblehead" welcomed at St. Petersburg.

Monday, July 8.

Eight persons killed by a tornado at Baxter Springs, Kan., and many injured.

Nasrullah Khan presents to Queen Victoria from the Amir of Afghanistan a lapis lazuli cabinet, incrusted with gems, worth \$85,000.

The Duchess of Teck, mother of the Duchess of York, engages in "slumming" in London.

Sir Herbert Murray, the British Relief Commissioner, has spent \$250,000 in charitable help in Newfoundland.

The Cuban insurgents capture a small Spanish force, with arms and ammunition.

The British Parliament prorogued; elections to come immediately.

A religious riot in India; Hindu and Mohammedan processions clash; many lives lost.

Chicago has 150 woman barbers.

The Pullman Company advances the wages of its 4,000 employees 10 per cent.

Capt. H. W. Howgate released on \$15,000 bail; his case to go to the Court of Appeals.

Rowdies attack German Roman Catholics at a picnic at Siberia, Ind.; three persons killed, five fatally injured, and fifty seriously hurt.

The West swept by a hurricane; particularly severe at Chicago; 43 lives lost so far as reported and great damage to buildings and crops.

A third daughter born to President and Mrs. Cleveland.

The excise law enforced in New York yesterday; saloons closed.

Boston ministers speak out on "the little red school-house" and true Americanism.

The souvenir china with views of old Boston and the newer, imported by Jones, McDuffee & Stratton, including Fanueil Hall, the State House and the Old State House, will interest many visitors. Their warehouse of seven floors is one of the interesting places to visit.

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier Hood's Sarsaparilla.

## THE CONFERENCE.

(Continued from Page 11.)

with this church, June 23. A large number were present, and the sermon was highly spoken of. In the evening the children gave an excellent concert. June 30, the pastor preached on the "Religious Training of Children."

Wesleyan Academy. — Of the portraits reported last week as given to this institution another word is due. Miss Louise R. Jewett, of Boston, was the artist of Dr. Steele's. This was a gift of the students during Dr. Steele's administration. The unveiling was by Miss A. M. Hall. The portrait of Horace C. Smith was the work of Miss Parmlee, of Springfield, and cost \$300. D. F. G.

## Vermont Conference.

Montpelier District.

Springfield. — A very interesting service was held on Children's Day, and the pastor, Rev. W. I. Todd, baptized 5 children. June 17-19 the Montpelier District Ministerial Association met in Springfield. Revs. W. I. Joseph and Joseph W. Naramore preached. Excellent papers were presented by Revs. McGlaughlin, White, Naramore, Atwater, Gluckler, J. D. Beaman, and others. The forenoon of Wednesday, the 19th, was occupied by the ladies of the Woman's Home Missionary Society.

Brockline. — The church has received two coats of paint on the outside, new blinds have been put on, and other repairs completed. The pastor, Rev. H. E. Parker, who resides at Putney, has been assisted in his work by his brother from Connecticut. Much credit is due Mr. Parker for his efforts in securing the completion of the work.

Thetford Centre. — Rev. W. H. White, the pastor, received on a recent Sunday 26 in full from probation. Others are to follow. These are a part of the fruit of the revival of last winter.

Broadford. — Hon. A. M. Dickey, a well-known lawyer and public man, was buried on Saturday, June 29. Owing to the illness of the pastor, Rev. F. W. Lewis, Rev. A. J. Hough, of Brattleboro, a former pastor, officiated at the funeral. Mr. Dickey has been a member of our church for many years, and nearly all this time one of the official members. He was one of the lay representatives to the General Conference of 1876. This is the second death in the board of stewards of the Bradford charge since Conference.

Ludlow. — June 23, the pastor, Rev. A. E. Atwater, baptized 3 and received from probation 10 into full membership. Others to be received later. L. L.

## East Maine Conference.

Bangor District.

Guilford and Sanger. — The happiest event of the season for the beautiful village of Guilford — so we thought — was the Bangor District Epworth League Convention, which met there Monday and Tuesday, June 16 and 17. Nearly one hundred delegates found pleasant homes and royal hearts. The convention was in every sense a success — the best yet, everybody thought. Guilford is no mean city. It is beautiful for situation, enterprising, and well-supplied with large-hearted, well-to-do and loyal Methodists. Rev. J. D. Payson is the happy pastor. Sangerville is in sore need of, and will soon have, a new church. One of the enterprising business men, a Methodist at heart, told the writer he would give one-third of whatever it might cost. Others are interested, and will doubtless contribute liberally. The pastor is looking after these interests.

Dover. — The year opens auspiciously. The quarterly conference was a pleasant occasion. Nearly every member was present. Many expressions of hopefulness and hearty co-operation with their pastor indicated a successful and happy year. The church edifice is delightful and convenient, the grounds are being graded, and the pleasant parsonage is undergoing thorough repairs. When completed, we know of no better church property. Bear's Hill, another

The New England delegation to the Second International Conference of the Epworth League held at Chattanooga, Tenn., June 27-30, take pleasure in expressing their appreciation of the judgment of the leader of the excursion, Rev. F. Burill Graves, in selecting so beautiful and interesting an itinerary, and of his ability and untiring activity in carrying out his plans for the pleasure of his party, and his uniform courtesy to them throughout the trip.

O. D. HILLS, J. H. TOMPSON,  
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For the delegation.

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part of the charge, has caught the spirit, and is putting on new life. The church is being improved, a Sunday-school has been organized, and a good deal of interest is manifest. Rev. C. C. Whidden and wife are happy in their work, and seem to be making everybody else happy. Here is where we get some of the old-time "anes."

East Corinth. — Rev. J. W. Day, the pastor, was our presiding elder during the first years of our ministry. He was kind and indulgent and, we concluded, after a very happy Sabbath with him in his home and church, that years do not impair his kindly disposition. Congregations of marked intelligence greeted us, and evidences of prosperity were everywhere manifest. The people really think they have about the best preacher in the Conference. At Corinth, the other part of the charge, they are talking about repairs on the church building, and good feeling prevails all along the line.

Hartland. — Rev. I. H. Lidstone writes: "We have organized an Epworth League at St. Albans, with Calvin B. Southard, president. Hartland League was reorganized this week, with G. W. Furber, president. We have a League rally at St. Albans next Sunday." Things move where there is power behind them.

E. H. BOYNTON.

## N. E. Southern Conference.

Providence District.

Providence District Ministerial Association. The summer session of this Association was held at Stoughton, beginning Monday, June 24. The first paper on the program was read by Rev. J. E. Johnson of Brockton, his subject being, "Christian Doctrine — the writings of Lanier and Robert Browning." The writer of the paper found that the writings of both abounded in evangelical Christian doctrine. The next essay was by Rev. F. L. Streeter, of Providence, on "Pulpit English," and we would suggest that the paper is just such as would interest the readers of the HERALD, and its publication entire would be an excellent thing, as no synopsis can do justice to it. The sermon on Monday evening was by Rev. W. S. McIntire, of Providence, from the text Acts 1:8: "Ye shall receive power after that the Holy Spirit is come upon you." The work and the preparation needed were the points enforced by the speaker. The sermon was followed by a consecration service led by the presiding elder, and the whole service was "a session of refreshment."

Tuesday morning the first essay was by Rev. Eben Tirrell, of Providence, on "The Causes of Secularism in the Church of Today." A bright, breezy, and exceedingly interesting discussion followed the reading of the paper, most of the critics taking issue with the essayist on the general tone of his paper, but few of them answering the points made in the essay. The next paper was by Rev. R. C. Miller, of Nantasket, on the subject, "Some of Christ's Soul-Winning Secrets." These secrets he found in the conversation of Jesus with the woman of Samaria. Tuesday afternoon Rev. W. I. Ward, of East Weymouth, gave an excellent paper on "The Hebrew Prophets and their Times." Rev. G. M. Hamlin, D. D., followed with an account of the work of the Freedmen's Aid Society, and of his own work at Mallalieu Seminary at Kinsey, Ala. The sermon in the evening was by Rev. C. M. Melden, of Brockton, from the text found in Eph. 1:7, and was a very fitting conclusion to a meeting of interest, instruction and spiritual profit. At the business meeting the following were elected officers for the year: President (ex-officio), Rev. S. O. Benton; secretary, Rev. J. H. McDonald; treasurer, Dr. M. J. Talbot; committee on program, Revs. C. M. Melden, W. I. Ward, and R. S. Moore. It was voted to hold the next meeting at North Easton, Mass., in October. Resolutions appreciative of the generous hospitality of the people of Stoughton were passed by a rising vote.

N. E. M.

## A Deserving Case.

A Christian Armenian has worked for me and is very faithful, no eye-servant, intelligent and careful. He is trying to earn money to pay his way through the Institute of Technology, and he wants a place where he can work for his board while going to school. One may depend upon him to do faithfully and well whatever one wishes him to do. Any one having place for him may address, C. C. BRAGDON, Auburndale, Mass.

Among the pleasant incidents of the return journey of the New England Epworth League delegation, was a praise and class-meeting held on the upper deck of the "City of Worcester" coming from New York to New London. Dr. C. D. Hills took charge of the meeting, and Rev. W. A. Thurston led the singing. Several strangers joined in the delightful service. At the close of the meeting Dr. Hills very happily expressed his appreciation of Rev. F. B. Graves' success in conducting his party, and the following testimonial was unanimously endorsed, with the desire that it appear in ZION'S HERALD: —

The New England delegation to the Second International Conference of the Epworth League held at Chattanooga, Tenn., June 27-30, take pleasure in expressing their appreciation of the judgment of the leader of the excursion, Rev. F. Burill Graves, in selecting so beautiful and interesting an itinerary, and of his ability and untiring activity in carrying out his plans for the pleasure of his party, and his uniform courtesy to them throughout the trip.

O. D. HILLS, J. H. TOMPSON,  
E. M. TAYLOR, R. S. DOUGLASS,  
For the delegation.

## A Worthy Case.

Rev. Dr. G. W. Hamlin writes: "I send you for publication extracts from a letter I have just received from Rev. W. T. Stokes, a probationer in the Alabama Conference of the Methodist Episcopal Church, hoping that it may be immediately responded to by some one of the numerous Home Missionary Societies of our church. Mr. Stokes has a wife and three children, all of whom need clothing — the oldest a boy of thirteen, the next a girl of seven, the youngest a boy of three years. Mr. Stokes has been in school the past two years and is a faithful, diligent Christian worker. He writes: 'We have but a short time now in school, when we must get out and do something else. I said when you were here I had trusted in the Lord for a job of work, and would trust Him still. The Lord has never forsaken me. Times are very hard, yet the Lord has opened the way for me, and I have secured a summer school. I haven't a whole suit of clothes of any kind, and nothing to get any with. I cannot appear decent in school, and therefore might not have the influence I ought. Others have been kindly helped through you. I am in great need and cannot help myself at present. You know I am not accustomed to begging. If the Lord desires to help me through you, I will praise Him, and if not I will praise Him just the same.' If any one reading this desires to help this brother by addressing Rev. George M. Hamlin, D. D., Fall River, Mass., they can obtain further particulars."

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